A

NEW SYSTEM,

OR, AN

ANALYSIS

OF

ANCIENT MYTHOLOGY:

Wherein an Attempt is made to diveſt TRADITION of FABLE; and to reduce the TRUTH to its Original Purity.

In this WORK is given an HISTORY of the

BABYLONIANS,	CANAANITES,	LELEGES,
CHALDEANS,	HELLADIANS,	DORIANS,
EGYPTIANS,	IONIANS,	PELASGI:

ALSO OF THE

SCYTHÆ,	ETHIOPIANS,
INDOSCYTHÆ,	PHENICIANS.

The Whole contains an Account of the principal Events in the firſt Ages, from the DELUGE to the DISPERSION: Alſo of the various Migrations, which enſued, and the Settlements made afterwards in different Parts: Circumſtances of great Conſequence, which were ſubſequent to the GENTILE HISTORY of MOSES.

VOL. I.

BY JACOB BRYANT,

Formerly of KING'S COLLEGE, CAMBRIDGE; and Secretary to his Grace the late Duke of MARLBOROUGH, during his Command abroad; and Secretary to him as Maſter General of his Majeſty's Ordnance.

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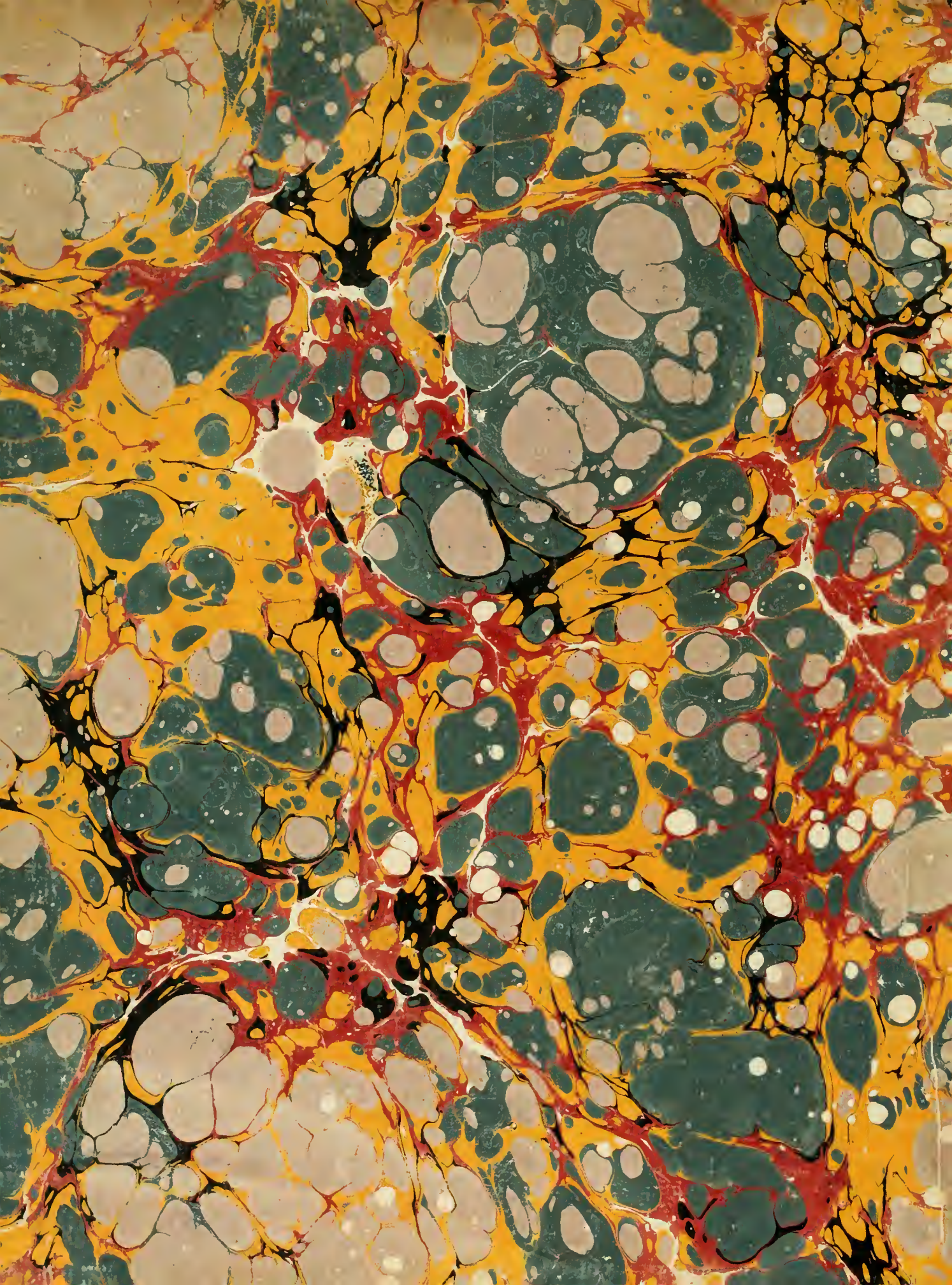

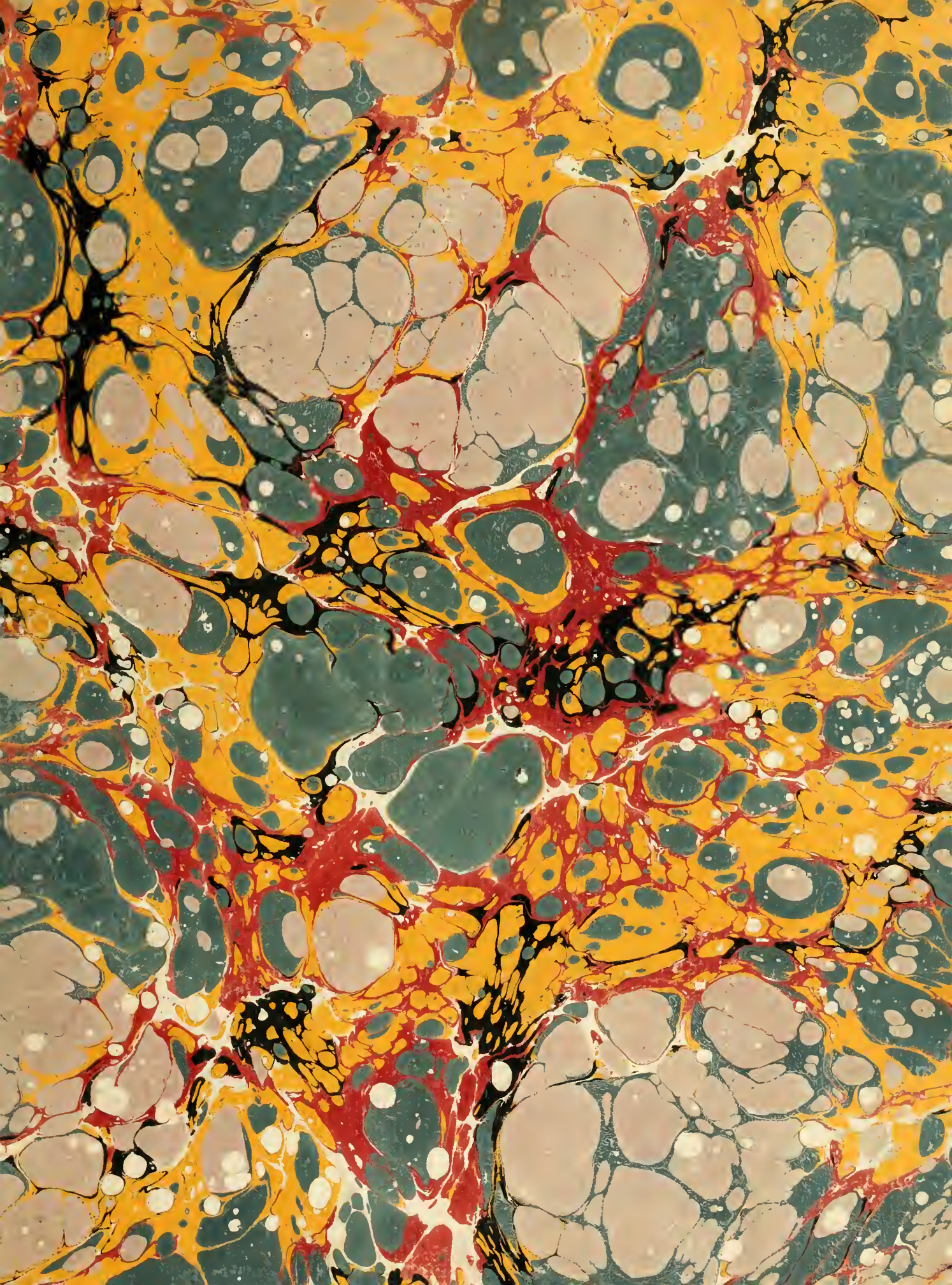

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Bryant. Ancient Mythology

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PREFACE.

Ναφε, και μεμναστ' απιξειν· αρθρα ταυτα των φρενων.

EPICHARMUS.

IT is my purpoſe in the enſuing work to give an account of the firſt ages; and of the great events, which happened in the infancy of the world. In conſequence of this I ſhall lay before the Reader, what the Gentile writers have ſaid upon this ſubject, collaterally with the accounts given by Moſes, as long as I find him engaged in the general hiſtory of mankind. By theſe means I ſhall be able to bring ſurpriſing proofs of thoſe great occurrences, which the ſacred penman has recorded. And when his hiſtory becomes more limited, and is confined to a peculiar people, and a private diſpenſation; I ſhall proceed to ſhew, what was ſubſequent to his account after the migration of families, and the diſperſion from the plains of Shinar. When mankind were multiplied upon the earth, each great family had by

[1] divine appointment a particular place of deſtination, to which they retired. In this manner the firſt nations were conſtituted, and kingdoms founded. But great changes were ſoon effected; and colonies went abroad without any regard to their original place of allotment. New eſtabliſhments were ſoon made; from whence enſued a mixture of people and languages. Theſe are events of the higheſt conſequence: of which we can receive no intelligence, but through the hands of the Gentile writers.

It has been obſerved by many of the learned, that ſome particular family betook themſelves very early to different parts of the world; in all which they introduced their rites and religion, together with the cuſtoms of their country. They repreſent them as very knowing and enterprizing: and with good reaſon. They were the firſt, who ventured upon the ſeas, and undertook long voyages. They ſhewed their ſuperiority and addreſs in the numberleſs expeditions, which they made, and the difficulties, which they ſurmounted. Many have thought that they were colonies from Egypt, or from Phenicia; having a regard only to the ſettlements, which they made in the weſt. But I ſhall ſhew hereafter, that colonies of the ſame people are to be found in the moſt extream parts of the eaſt: where we may obſerve the ſame rites and ceremonies, and the ſame traditional hiſtories, as are to be met with in their other ſettlements. The country called Phenicia could not have ſufficed for the effecting all, that is attributed to theſe mighty adventurers. It is neceſſary for me to acquaint the Reader, that the wonderful people, to whom I allude, were the

[1] Κατα θειον δηλοτητι χρησμον. Euſebii Chron. P. 10. See alſo Syncellus.

deſcendants of Chus; and called Cuthites, and Cuſeans. They ſtood their ground at the general migration of families: but were at laſt ſcattered over the face of the earth. They were the firſt apoſtates from the truth; yet great in worldly wiſdom. They introduced, wherever they came, many uſeful arts; and were looked up to, as a ſuperiour order of beings: hence they were ſtiled Heroes, Dæmons, Heliadæ, Macarians. They were joined in their expeditions by other nations; eſpecially by the collateral branches of their family, the Mizraim, Caphtorim, and the ſons of Canaan. Theſe were all of the line of Ham, who was held by his poſterity in the higheſt veneration. They called him Amon: and having in proceſs of time raiſed him to a divinity, they worſhiped him as the Sun: and from this worſhip they were ſtiled Amonians. This is an appellation, which will continually occur in the courſe of this work: and I am authorized in the uſe of it from Plutarch; from whom we may infer, that it was not uncommon among the ſons of Ham. He ſpecifies particularly in reſpect to the Egyptians, that, when any two of that nation met, they uſed it as a term of honour in their [2] ſalutations, and called one another Amonians. This therefore will be the title, by which I ſhall chooſe to diſtinguiſh the people, of whom I treat, when I ſpeak of them collectively: for under this denomination are included all of this family; whether they were Egyptians, or Syrians, of Phenicia, or of Canaan. They were a people, who carefully preſerved memorials of their anceſ-

[2] Αιγυπτιοι—προς αλληλους τω ῥηματι Αμεν χρησθαι. Iſis et Oſiris. P. 355.

tors; and of thoſe great events, which had preceded their diſperſion. Theſe were deſcribed in hieroglyphics upon pillars and obeliſks: and when they arrived at the knowledge of letters, the ſame accounts were religiouſly maintained both in their ſacred archives, and popular records. It is mentioned of Sanchoniathon, the moſt ancient of Gentile writers, that he obtained all his knowledge from ſome writings of the Amonians. *It was the good fortune of Sanchoniathon*, ſays [3] Philo Biblius, *to light upon ſome ancient Amonian records, which had been preſerved in the innermoſt part of a temple, and known to very few. Upon this diſcovery he applied himſelf with great diligence to make himſelf maſter of the contents: and having, by diveſting them of the fable and allegory, with which they were obſcured, obtained his purpoſe, he brought the whole to a concluſion.*

I ſhould be glad to give the Reader a ſtill farther inſight into the ſyſtem, which I am about to purſue. But ſuch is the ſcope of my inquiries, and the purport of my determinations, as may poſſibly create in him ſome prejudice to my deſign: all which would be obviated, were he to be carried ſtep by ſtep to the general view, and be made partially acquainted, according as the ſcene opened. What I have to exhibit, is in great meaſure new: and I ſhall be obliged to run counter to many received opinions, which length of time, and general aſſent, have in a manner rendered ſacred. What is

[3] Ὁ δε συμβαλων τοις απο των αδυτων ευρηθεισιν αποκρυφοις ΑΜΜΟΥΝΕΩΝ γραμμασι συγκειμενοις, ἁ δη εκ πην πασι γνωριμα, την μαθησιν ἁπαντων αυτος ησκησε· και τελος επιθεις τη πραγματειᾳ τον κατ' αρχας μυθον και τας αλληγοριας εκποδων ποιησαμενος, εξηυσατο την προθεσιν. Euſeb. Præp. Evang. L. 1. c. 9 p. 32.

truly

truly alarming, I ſhall be found to differ not only from ſome few hiſtorians, as is the caſe in common controverſy; but in ſome degree from all: and this in reſpect to many of the moſt eſſential points, upon which hiſtorical preciſion has been thought to depend. My meaning is, that I muſt ſet aſide many ſuppoſed facts, which have never been controverted: and diſpute many events, which have not only been admitted as true; but have been looked up to as certain æras, from whence other events were to be determined. All our knowledge of Gentile hiſtory muſt either come through the hands of the Grecians; or of the Romans, who copied from them. I ſhall therefore give a full account of the Helladian Greeks, as well as of the Iönim, or Ionians, in Aſia: alſo of the Dorians, Leleges, and Pelaſgi. What may appear very preſumptuous, I ſhall deduce from their own hiſtories many truths, with which they were totally unacquainted; and give to them an original, which they certainly did not know. They have bequeathed to us noble materials, of which it is time to make a ſerious uſe. It was their misfortune not to know the value of the data, which they tranſmitted, nor the purport of their own intelligence.

It will be one part of my labour to treat of the Phenicians, whoſe hiſtory has been much miſtaken: alſo of the Scythians, whoſe original has been hitherto a ſecret. From ſuch an elucidation many good conſequences will, I hope, enſue: as the Phenicians, and Scythians have hitherto afforded the uſual place of retreat for ignorance to ſhelter itſelf. It will therefore be my endeavour to ſpecify and diſtinguiſh the various people under theſe denominations; of

whom

whom writers have ſo generally, and indiſcriminately ſpoken. I ſhall ſay a great deal about the Ethiopians, as their hiſtory has never been compleatly given: alſo of the Indi, and Indo-Scythæ, who ſeem to have been little regarded. There will be an account exhibited of the Cimmerian, Hyperborean, and Amazonian nations, as well as of the people of Colchis: in which the religion, rites, and original of thoſe nations will be pointed out. I know of no writer, who has written at large of the Cyclopians. Yet their hiſtory is of great antiquity, and abounds with matter of conſequence. I ſhall therefore treat of them very fully, and at the ſame time of the great works, which they performed; and ſubjoin an account of the Leſtrygons, Lamii, Sirens, as there is a cloſe correſpondence between them.

As it will be my buſineſs to abridge hiſtory of every thing ſuperfluous, and foreign; I ſhall be obliged to ſet aſide many ancient lawgivers, and princes, who were ſuppoſed to have formed republics, and to have founded kingdoms. I cannot acquieſce in the ſtale legends of Deucalion of Theſſaly, of Inachus of Argos, and Ægialeus of Sicyon: nor in the long line of princes, who are derived from them. The ſuppoſed heroes of the firſt ages in every country are equally fabulous. No ſuch conqueſts were ever atchieved, as are aſcribed to Oſiris, Dionuſus, and Seſoſtris. The hiſtories of Hercules, and Perſeus, are equally void of truth. I am convinced, and hope I ſhall ſatisfactorily prove, that Cadmus never brought letters to Greece: and that no ſuch perſon exiſted

as

as the Grecians have deſcribed. What I have ſaid about Seſoſtris and Oſiris, will be repeated about Ninus, and Semiramis, two perſonages, as ideal as the former. There never were ſuch expeditions undertaken, nor conqueſts made, as are attributed to theſe princes: nor were any ſuch empires conſtituted, as are ſuppoſed to have been eſtabliſhed by them. I make as little account of the hiſtories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaſter of Bactria. Yet ſomething myſterious, and of moment, is concealed under theſe various characters: and the inveſtigation of this latent truth will be the principal part of my inquiry. In reſpect to Greece, I can afford credence to very few events, which were antecedent to the Olympiads. I cannot give the leaſt aſſent to the ſtory of Phryxus, and the golden fleece. It ſeems to me plain beyond doubt, that there were no ſuch perſons as the Grecian Argonauts: and that the expedition of Jaſon to Colchis was a fable.

After having cleared my way, I ſhall proceed to the ſources, from whence the Grecians drew. I ſhall give an account of the Titans, and Titanic war, with the hiſtory of the Cuthites and ancient Babylonians. This will be accompanied with the Gentile hiſtory of the Deluge, the migration of mankind from Shinar, and the diſperſion from Babel. The whole will be crowned with an account of ancient Egypt; wherein many circumſtances of high conſequence in chronology will be ſtated. In the execution of the whole there will be brought many ſurprizing proofs in confirmation of the Moſaic account: and it will be found

from

from repeated evidence, that every thing, which the divine hiſtorian has tranſmitted, is moſt aſſuredly true. And though the nations, who preſerved memorials of the Deluge, have not perhaps ſtated accurately the time of that event; yet it will be found the grand epocha, to which they referred; the higheſt point, to which they could aſcend. This was eſteemed the renewal of the world; the new birth of mankind; and the ultimate of Gentile hiſtory. Some traces may perhaps be diſcernible in their rites and myſteries of the antediluvian ſyſtem: but thoſe very few, and hardly perceptible. It has been thought, that the Chaldaic, and Egyptian accounts exceed not only the times of the Deluge, but the æra of the world: and Scaliger has accordingly carried the chronology of the latter beyond the term of his artificial [4] period. But upon enquiry we ſhall find the chronology of this people very different from the repreſentations, which have been given. This will be ſhewn by a plain and preciſe account, exhibited by the Egyptians themſelves: yet overlooked and contradicted by the perſons, through whoſe hands we receive it. Something of the ſame nature will be attempted in reſpect to Beroſus; as well as to Abydenus, Polyhiſtor, and Apollodorus, who borrowed from him. Their hiſtories contained matter of great moment: and will afford ſome wonderful diſcoveries. From their evidence, and from that, which has preceded, we ſhall find, that the Deluge was the grand epocha of every ancient kingdom. It is to be obſerved, that when colonies made anywhere a ſet-

[4] He makes it exceed the æra of the Moſaic creation 1336 years. See Marſham's Canon Chron. P. 1.

tlement,

tlement, they ingrafted their antecedent hiſtory upon the ſubſequent events of the place. And as in thoſe days they could carry up the genealogy of their princes to the very ſource of all; it will be found, under whatever title he may come, that the firſt king in every country was Noah. For as he was mentioned firſt in the genealogy of their princes, he was in aftertimes looked upon as a real monarch; and repreſented as a great traveller, a mighty conqueror, and ſovereign of the whole earth. This circumſtance will appear even in the annals of the Egyptians: and though their chronology has been ſuppoſed to have reached beyond that of any nation, yet it coincides very happily with the accounts given by Moſes.

In the proſecution of my ſyſtem I ſhall not amuſe the Reader with doubtful and ſolitary extracts; but collect all, that can be obtained upon the ſubject, and ſhew the univerſal ſcope of writers. I ſhall endeavour particularly to compare ſacred hiſtory with profane, and prove the general aſſent of mankind to the wonderful events recorded. My purpoſe is not to lay ſcience in ruins; but inſtead of deſolating to build up, and to rectify what time has impaired: to diveſt mythology of every foreign and unmeaning ornament; and to diſplay the truth in its native ſimplicity: to ſhew, that all the rites and myſteries of the Gentiles were only ſo many memorials of their principal anceſtors; and of the great occurrences, to which they had been witneſſes. Among theſe memorials the chief were the ruin of mankind by a flood; and the renewal of the world in one family. They had ſymbolical repreſentations, by

which theſe occurrences were commemorated: and the ancient hymns in their temples were to the ſame purpoſe. They all related to the hiſtory of the firſt ages; and to the ſame events, which are recorded by Moſes.

Before I can arrive at this eſſential part of my enquiries, I muſt give an account of the rites and cuſtoms of ancient Hellas; and of thoſe people, which I term Amonians. This I muſt do in order to ſhew, from whence they came: and from what quarter their evidence is derived. A great deal will be ſaid of their religion and rites: alſo of their towers, temples, and Puratheia, where their worſhip was performed. The miſtakes likewiſe of the Greeks in reſpect to ancient terms, which they ſtrangely perverted, will be exhibited in many inſtances: and much true hiſtory will be aſcertained from a detection of this peculiar miſapplication. It is a circumſtance of great conſequence, to which little attention has been paid. Great light however will accrue from examining this abuſe, and obſerving the particular mode of error: and the only way of obtaining an inſight muſt be by an etymological proceſs, and by recurring to the primitive language of the people, concerning whom we are treating. As the Amonians betook themſelves to regions widely ſeparated; we ſhall find in every place, where they ſettled, the ſame worſhip and ceremonies, and the ſame hiſtory of their anceſtors. There will alſo appear a great ſimilitude in the names of their cities and temples: ſo that we may be aſſured, that the whole was the operation of one and the ſame people. The learned Bochart ſaw this; and taking for granted, that the people were

Phenicians, he attempted to interpret theſe names by the Hebrew language; of which he ſuppoſed the Phenician to have been a dialect. His deſign was certainly very ingenious; and carried on with a wonderful diſplay of learning. He failed however: and of the nature of his failure I ſhall be obliged to take notice. It appears to me, as far as my reading can afford me light, that moſt ancient names, not only of places, but of perſons, have a manifeſt analogy. There is likewiſe a great correſpondence to be obſerved in terms of ſcience; and in the titles, which were of old beſtowed upon magiſtrates and rulers. The ſame obſervation may be extended even to plants, and minerals, as well as to animals; eſpecially to thoſe, which were eſteemed at all ſacred. Their names ſeem to be compoſed of the ſame, or ſimilar, elements; and bear a manifeſt relation to the religion in uſe among the Amonians, and to the Deity, which they adored. This Deity was the Sun: and moſt of the ancient names will be found to be an aſſemblage of titles, beſtowed upon that luminary. Hence there will appear a manifeſt correſpondence between them: which circumſtance is quite foreign to the ſyſtem of Bochart. His etymologies are deſtitute of this collateral evidence: and have not the leaſt analogy to ſupport them.

In conſequence of this I have ventured to give a liſt of ſome Amonian terms, which occur in the mythology of Greece; and in the hiſtories of other nations. Moſt ancient names ſeem to have been compoſed out of theſe elements: and into the ſame principles they may be again re-

Hence has ariſen the demand, πᾶ ϛῶ, which has been repeated for ages. It is my hope, and my preſumption, that ſuch a place of appulſe may be found: where we may take our ſtand; and from whence we may have a full view of the mighty expanſe before us: from whence alſo we may deſcry the original deſign, and order, of all thoſe objects, which by length of time, and their own remoteneſs, have been rendered ſo confuſed and uncertain.

PLATES.

PLATES. VOL. FIRST.

With the Pages, which they are to face.

I.

THREE repreſentations of *Mount Argæus*, called now *Mount Argau*, near Tyana and Cæſarea Taurica: by which it appears to have been an hollow and inflamed mountain. Taken from coins of Patinus, Seguinus, and others. *To front Page* 251

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Temple of *Mithras* in the mountains of Perſia near Chilminar and the plain of the Magi, from Le Bruyn. Vol. 2d. Plate 158.

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Two Heads from Goltzius.—Upon the laſt page.

ERRATA.

ERRATA.

Page	Line	
110	18	A comma after *theſe.*
147	15	*dele* Strabo.
162	16	*for* Jamblicus *read* Jamblichus paſſim.
167	6	*prefix the numerals* 51 *to* αλλα.
190	2	*for* ſavou *read* ſavour.
202	24	*for* αγναιον *read* ἀγναιον.
207		*note* 58, *before L.* 3 *inſert* Nonnus.
225	23	*before* is *inſert* it.
237	1	*for* ϰϰ *read* ϰχ.
239		*note* 14, *for* μασοειδης *read* μασοειδες.
242	22	*for* αμφιρυτῳ *read* αμφιρυτη.
252	18	*for* perſons *read* places.
257	17	*for* Ditharambus *read* Dithyrambus.
262	26	*for* theſe kind *read* this kind.
270		*note* 22, for εσεβαν *read* εσεξον.
271	2	*for* efforts *read* effort.
279		*note* 49, *for* 407 *read* 487.
282		*note* 60, *for* Nat. Deor. *read* Divinatio.
292	4	*for* ſatiety of happineſs *read* ſatiety of bliſs.
321	10	*for* φαρ' *read* παρ'.
330	14	*for* Amphilocus *read* Amphilochus.
350	15	*for* Træzen *read* Trœzen.
363	16	*for* Chruſus *read* Chuſus.
365	5	*for* Chruſiſtis *read* Chruſitis.
405	22	*for* Hetrurian deep *read* Hetrurian main.
429	23	*for* ſeam-an *read* ſeaman.
480	5	*for* Ludim *read* Lubim.
494	12	*for* Κυκλο↓ *read* Κυκλω↓.
497	19	*for* Erix *read* Eryx.

RADICALS.

Πειθες δ' εϛι κελευθος, αληθειη γαρ οπηδει.

PARMENIDES.

THE materials, of which I purpoſe to make uſe in the following enquiries, are comparatively few, and will be contained within a ſmall compaſs. They are ſuch, as are to be found in the compoſition of moſt names, which occur in antient mythology: whether they relate to Deities then reverenced; or to the places, where their worſhip was introduced. But they appear no where ſo plainly, as in the names of thoſe places, which were ſituated in Babylonia and Egypt. From theſe parts they were, in proceſs of time, transferred to countries far remote; beyond the Ganges eaſtward, and to the utmoſt bounds of the Mediterranean weſt; wherever the ſons of Ham under their various denominations either ſettled or traded. For I have mentioned that this people were great adventurers; and began an extenſive commerce in very early times. They got footing in many parts; where they founded cities,

which were famous in their day. They likewiſe erected towers and temples: and upon headlands and promontories they raiſed pillars for ſea-marks to direct them in their perilous expeditions. All theſe were denominated from circumſtances, that had ſome reference to the religion, which this people profeſſed; and to the anceſtors, whence they ſprung. The Deity, which they originally worſhiped, was the Sun. But they ſoon conferred his titles upon ſome of their anceſtors: whence aroſe a mixed worſhip. They particularly deified the great Patriarch, who was the head of their line; and worſhiped him as the fountain of light: making the Sun only an emblem of his influence and power. They called him Bal, and Baal: and there were others of their anceſtry joined with him, whom they ſtiled the Baalim. Chus was one of theſe: and this idolatry began among his ſons. In reſpect then to the names, which this people, in proceſs of time, conferred either upon the Deities they worſhiped, or upon the cities, which they founded; we ſhall find them to be generally made up of ſome original terms for a baſis, ſuch as Ham, Cham, and Chus: or elſe of the titles, with which thoſe perſonages were, in proceſs of time, honoured. Theſe were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Iſh, On, Bel, Cohen, Keren, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Samaïm. We muſt likewiſe take notice of thoſe common names, by which places are diſtinguiſhed, ſuch as Kir, Caer, Kiriath, Carta, Air, Col, Cala, Beth, Ai, Ain, Caph, and Cephas. Laſtly are to be inſerted the particles Al and Pi; which were in uſe among the ancient Egyptians.

Of theſe terms I ſhall firſt treat; which I look upon as ſo many elements, whence moſt names in ancient mythology have been compounded; and into which they may be eaſily reſolved: and the hiſtory, with which they are attended, will, at all times, plainly point out, and warrant the etymology.

HAM or CHAM.

THE firſt of the terms here ſpecified is Ham; at different times, and in different places, expreſſed Cham, Chom, [1] Chamus. Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, Αμων and Αμμων. He is to be found under this name among many nations in the eaſt; which was by the Greeks expreſſed Amanus, and [2] Omanus. Ham, and Cham are words, which imply heat, and the conſequences of heat; and from them many words in other languages, ſuch as [3] Καυμα, Caminus, Camera, were derived. Ham, as a Deity, was eſteemed the [4] Sun: and his prieſts were ſtiled Chamin, Chaminim, and Chamerim. His name is often found com-

[1] Called alſo Chumus. Lilius Gyraldus ſpeaks of the Phenician God Chumus. Syntag. 1. p. 7.

[2] Of Amanus, and Omanus, ſee Strabo. L. 11. p. 779. and L. 15. p. 1066. He calls the temple Ἱερον Ομανα.

[3] Et Solem et calorem חמה Chammha vocant (Syri.) Selden de Diis Syris. Syntag. 2. c. 8. p. 247.

[4] The Sun in the Perſic language, Hama. Gale's Court of the Gentiles. V. 1. c. 11. p. 72.

pounded with other terms, as in Cham El, Cham Ees, Cam Ait: and was in this manner conferred both on perſons and places. From hence Camillus, Camilla, Camella Sacra, Comates, Camiſium, [5] Camirus, Chemmis, with numberleſs other words, are derived. Chamma was the title of the hereditary [6] prieſteſs of Diana: and the Puratheia, where the rites of fire were carried on, were called Chamina, and Chaminim, whence came the Caminus of the Latines. They were ſacred hearths, on which was preſerved a perpetual fire in honour of Cham. The idols of the Sun were called by the ſame [7] name: for it is ſaid of the good king Joſiah, that *they brake down the altars of Baalim in his preſence; and the Chaminim* (or images of Cham) *that were on high above them, he cut down.* They were alſo ſtiled Chamerim, as we learn from the prophet [8] Zephaniah. Ham was eſteemed the Zeus of Greece, and Jupiter of Latium. [9] Αμμες, ὁ Ζευς, Αριστοτελει. [10] Αμμων γαρ Αιγυπτιοι καλεσσι τον Δια. Plutarch

[5] Camiſene, Chamath, Chamane, Choma, Chom, Cuma, Camæ, Camelis, Cambalidus, Comopolis, Comara, &c. All theſe are either names of places, where the Amonians ſettled; or are terms, which have a reference to their religion and worſhip.

[6] Plutarch. Amatorius. Vol. 2. p. 768.

[7] 2 Chron. c. 34. v. 4. Ωξον ειωθασι Καιμιν προσαγορευειν. Plutarch. Iſis et Oſiris. Vol. 2. p. 374.

[8] *I will cut off the remnant of Baal from this place, and the name of the Chamerim with the prieſts.* Zephaniah. c. 1. v. 4. From hence we may in ſome degree infer, who are meant by the Baalim.

[9] Heſychius.

[10] Herodotus. L. 2. c. 42.

Ham

Plutarch ſays, that of all the Egyptian names, which ſeemed to have any correſpondence with the Zeus of Greece, Amoun or Ammon was the moſt peculiar, and adequate. He ſpeaks of many people, who were of this opinion: [11] Ετι δε των πολλων νομιζοντων ιδιον παρ' Αιγυπτιοις ονομα τε Διος ειναι τον Αμυν, ὁ παραγοντες ἡμεις Αμμωνα λεγομεν. From Egypt his name and worſhip were brought into Greece; as indeed were the names of almoſt all the Deities there worſhiped. [12] Σχεδον δε και παντα τα ουνομαται των Θεων εξ Αιγυπτε εληλυθε ες την Ἑλλαδα. *Almoſt all the names of the Gods in Greece were adventitious, having been brought thither from Egypt.*

CHUS.

Chus was rendered by the Greeks Χυσος, Chuſus; but more commonly Χρυσος: and the places denominated from him were changed to Χρυση, Chruſe; and to Chruſopolis. His

Ham ſub Jovis nomine in Africâ diu cultus. Bochart. Geog. Sac. L. 1. c. 1. p. 5.

Αμμωνα Λιβυες τον Δια προσαγορευθσι, και ἑτω τιμωσι· και γαρ και Φαιςος εν τοις Λακεδαιμονικοις επιβαλλων φησι,

Ζευ Λιβυης Αμμων, κερατηφορε, κεκλυθι Μαντι.

Pindar. Pyth. Ode 4. v. 28. Schol.

[11] Plutarch. Iſis et Oſiris. Vol. 2. p. 354. Zeus was certainly, as theſe writers ſay, a title given to Ham: yet it will be found originally to have belonged to his father; for titles were not uniformly appropriated.

[12] Herodotus. L. 2. c. 49. Speaking afterwards of the people at Dodona, he ſays, Χρονε πολλε διεξελθοντος, επυθοντο εκ της Αιγυπτε απικομενα τα ουνομαται τα των θεων των αλλων, Διονυσε δε ὑστερον πολλῳ επυθοντο. c. 52. *It was a long time before they had names for any of the Gods; and very late before they were acquainted with Dionuſus; which Deity, as well as all the others, they received from Egypt.* See alſo l. 2. c. 59.

name

name was often compounded [13] Chus-Or, rendered by the Greeks Χρυσωρ, Chruſor, and Chruſaor; which among the Poets became a favourite epithet, continually beſtowed upon Apollo. Hence there were temples dedicated to him, called Chruſaoria. Chus, in the Babyloniſh dialect, ſeems to have been called Cuth; and many places, where his poſterity ſettled, were ſtiled [14] Cutha, Cuthaia, Cutaia, Ceuta, Cotha, and compounded [15] Cothon. He was ſometimes expreſſed Caſus, Ceſſus, Caſius; and was ſtill farther diverſified.

Chus was the father of all thoſe nations, ſtiled [16] Ethiopians, who were more truly called Cuthites and Cuſeans. They were more in number, and far more widely extended, than has been imagined. The hiſtory of this family will be the principal part of my inquiry.

CANAAN.

Canaan ſeems, by the Egyptians and Syrians, to have been pronounced Cnaan: which was by the Greeks rendered Cnas, and Cna. Thus we are told by Stephanus Byzantinus, that the antient name of Phenicia was Cna. Χνα, ἑτως

[13] Sanchoniathon apud Euſebium prodit Ægyptiorum Κνηφ eſſe Phœnicum Αγαθοδαιμονα, vel ſecundum Mochum, Χεσωρα. See notes to Iamblichus by Gale. P. 301.

[14] Chuſiſtan, to the eaſt of the Tigris, was the land of Chus: it was likewiſe called Cutha, and Ciſſia, by different writers.

A river and region ſtiled Cutha, mentioned by Joſephus, Ant. Jud. L. 9. c. 14. n. 3. the ſame which by others has been called Cuſhan, and Chuſiſtan.

[15] The harbour at Carthage was named Cothon. Strabo. L. 17. p. 1189. Alſo an Iſland in that harbour. Diodorus Sic. L. 3. p. 168.

[16] Χουσον μεν ουδ εν εβλαψεν ὁ χρονος. Αιθιοπες γαρ, ὡν ηρξεν, ἑτι και νυν ὑπο ἑαυτων τε και των εν τῃ Ασιᾳ παντων, ΧΟΥΣΑΙΟΙ καλουνται. Joſephus. Ant. Jud. L. 1. c. 6. §. 2.

ἡ Φοινικη

ἡ Φοινικη εκαλειτο. το εθνικον Χναιος. The ſame is ſaid by Philo Biblius from Sanchoniathon. [17] Χνα τε πρωτε μετονομασθεντος Φοινικος. And in another place he ſays, that Iſiris, the ſame as Oſiris, was the brother to Cna. [18] Ισιρις—αδελφος Χνα: the purport of which is conformable to the account in the ſcriptures, that the Egyptians were of a collateral line with the people of Canaan; or that the father of the Mizräim and the Canaanites were brothers.

MIZRAIM.

This perſon is looked upon as the father of the Egyptians; on which account one might expect to meet with many memorials concerning him: but his hiſtory is ſo veiled under allegory and titles, that no great light can be obtained. It is thought by many learned men, that the term, Mizräim, is properly a plural; and that a people are by it ſignified rather than a perſon. This people were the Egyptians: and the head of their family is imagined to have been in the ſingular Miſor, or Metzor. It is certain that Egypt by Stephanus Byzantinus is amongſt other names ſtiled Μυαρα, which undoubtedly is a miſtake for Μυσαρα, the land of Muſar or Myſar. It is by [19] Euſebius and Suidas called Meſtraia, by

[17] Euſeb. Præp. Evang. L. 1. c. 10. p. 39.

[18] Sanchoniathon apud eundem. Ibid.

See Michaelis Geographia Hebræor. Extera. P. 2.

[19] Ὁ πρωτος οικησας την Μεστραιαν χωραν, ητοι Αιγυπτον, Μεστραϊμ, εβασιλευσεν εν αυτη τη Μεστραια. Euſeb. Chron. P. 17.

Μεστραϊμ of the LXX.

Joſephus calls the country of Egypt Meſtra. Την γαρ Αιγυπτον Μεστρην, και Μεστραιας τες Αιγυπτιες ἁπαντας, ὁι ταυτην οικεντες, καλεμεν. Ant. Jud. L. 1. c. 6. §. 2.

which

which is meant the land of Metzor, a different rendering of Myſor. Sanchoniathon alludes to this perſon under the name of [20] Μισωρ, Miſor; and joins him with Sydic: both which he makes the ſons of the Shepherds Amunus, and Magus. Amunus, I make no doubt, is Amun, or Ham, the real father of Miſor, from whom the Mizräim are ſuppoſed to be deſcended. By Magus probably is meant Chus, the father of thoſe worſhipers of fire, the Magi: the father alſo of the genuine Scythæ, who were ſtiled Magog. The Canaanites likewiſe were his offspring: and among theſe none were more diſtinguiſhed, than thoſe of Said, or Sidon; which I imagine is alluded to under the name of Sydic. It muſt be confeſſed, that the author derives it from Sydic, juſtice: and to ſay the truth, he has, out of ancient terms, mixed ſo many feigned perſonages with thoſe that are real, that it is not poſſible to arrive at the truth.

NIMROD.

It is ſaid of this perſon by Moſes, that he was the ſon of Cuſh. [21] *And Cuſh begat Nimrod: he began to be a mighty one in the earth: he was a mighty hunter before the Lord: wherefore it is ſaid, even as Nimrod, the mighty hunter before the Lord. And the beginning of this kingdom was Babel.*

[20] Apud Euſeb. Præp. Evan. L. 1. c. 10. p. 36.

Hierapolis of Syria was called Magog, or rather the city of Magog. It was alſo called Bambyce. Cœle (Syria) habet—Bambycen, quæ alio nomine Hierapolis vocatur, Syris vero Magog. Plin. Hiſt. Nat. L. 5. §. 19. p. 266.

[21] Geneſis. c. 10. v. 8, 9. Hence called Νεβρωδ ὁ κυνηγος, και Γηας, Αιθιοψ: Chronicon Paſchale. P. 28.

His

His hiſtory is plainly alluded to under the character of Alorus, the firſt king of [22] Chaldea; but more frequently under the title of Orion. This perſonage is repreſented by Homer as of a gigantic make; and as being continually in purſuit of wild [23] beaſts. The Cuthite Colonies, which went weſtward, carried with them memorials of this their anceſtor; and named many places from him: and in all ſuch places there will be found ſome peculiar circumſtances, which will point out the great Hunter, alluded to in their name. The Grecians generally ſtiled him [24] Νεβρωδ, Nebrod: hence places called by his name are expreſſed Nebrod, Nebrodes, Nebriſſa. In Sicily was a mountain Nebrodes, called by Strabo in the plural [25] τα Νεβρωδη ορη. It was a famous place for hunting; and for that reaſon had been dedicated to Nimrod. The poet Gratius takes notice of its being ſtocked with wild beaſts:

[26] Cantatus Graiis Acragas, victæque fragoſum
Nebrodem liquere feræ.

And Solinus ſpeaks to the ſame purpoſe: [27] Nebrodem damæ

[22] Πρωτον γενεσθαι Βασιλεα Αλωρον εν Βαβυλωνι Χαλδαιον. Euſeb. Chron. p. 5. ex Apollodoro. The ſame from Abydenus. Euſeb. Chron. P. 6.

Εν τοις αστροις τω θρονω εταξαν (τον Νεβρωδ), και καλεσιν Ωριωνα. Cedrenus. P. 14.

Εγεννηθη δε και αλλος εκ της φυλης τω Σημ (Χαμ), Χους ονοματι, ὁ Αιθιοψ, ὁστις εγεννησε τον Νεβρωδ, Γιγαντα, τον την Βαβυλωνιαν κτισαντα, ὁν λεγουσιν οι Περσαι αποθεωθεντα, και γενομενον εν τοις αστροις τω θρονω, ὁντινα καλεσιν Ωριωνα. Chronicon Paſchale. P. 36.

[23] Homer. Odyſſ. L. Λ. v. 571.

[24] Chronicon. Paſch. P. 36.

[25] Strabo. L. 6. p. 421.

[26] Gratii Cyneget. V. 527.

[27] Solinus de Situ Orbis. c. 11.

et hinnuli pervagantur. At the foot of the mountain were the warm baths of Himera.

The term Νεβρος, Nebros, which was ſubſtituted by the Greeks for Nimrod, ſignifying a fawn, gave occaſion to many alluſions about a fawn, and fawn-ſkin, in the Dionuſiaca, and other myſteries. There was a town Nebriſſa, near the mouth of the Bætis in Spain, called by Pliny Veneria; [28] Inter æſtuaria Bætis oppidum Nebriſſa, cognomine Veneria. This, I ſhould think, was a miſtake for Venaria; for there were places of that name. Here were preſerved the ſame rites and memorials, as are mentioned above; wherein was no alluſion to Venus, but to Nimrod and Bacchus. The iſland, and its rites, are mentioned by Silius Italicus.

[29] Ac Nebriſſa Dionuſæis conſcia thyrſis,
Quam Satyri coluere leves, redimitaque ſacrâ
Nebride.

The Prieſts at the Bacchanalia, as well as the Votaries, were habited in this manner.

[30] Inter matres impia Mænas
Comes Ogygio venit Iaccho,
Nebride ſacrâ præcincta latus.

Statius deſcribes them in the ſame habit.

[31] Hic chelyn, hic flavam maculoſo Nebrida tergo,
Hic thyrſos, hic plectra ferit.

The

[28] Plin. Nat. Hiſt. L. 3. c. 1.
[29] Silius Italicus. L. 3. v. 393.
[30] Seneca. Œdipus. Act 2. v. 436.
[31] Sylvæ. L. 1. carm. 2. v. 226.
Dionyſius of the Indian Camaritæ:
Ζωματα, και Νεβριδας επι φηθεσι βαλοντες,
Ευοι Βακχε λεγοντες. V. 703.

At

The hiſtory of Nimrod was in great meaſure loſt in the ſuperior reverence ſhewn to Chus, or Bacchus: yet there is reaſon to think, that divine honours were of old paid to him. The Family of the Nebridæ at [32] Athens, and another of the ſame name at Cos, were, as we may infer from their hiſtory, the poſterity of people, who had been prieſts to Nimrod. He ſeems to have been worſhiped in Sicily under the names of Elorus, Pelorus, and Orion. He was likewiſe ſtiled [33] Belus: but as this was merely a title, and conferred upon other perſons, it renders his hiſtory very difficult to be diſtinguiſhed.

TITLES of the DEITY.

Theuth, Thoth, Taut, Taautes, are the ſame title diverſified; and belong to the chief god of Egypt. Euſebius ſpeaks of him as the ſame as Hermes. [34] Ὁν Αιγυπτιοι μεν εκαλεσαν Θωυθ, Αλεξανδρεις δε Θωθ, Ἑρμην δε Ἑλληνες μετεφρασαν. From Theuth the Greeks formed ΘΕΟΣ; which, with that nation, was the moſt general name of the Deity. Plato in his treatiſe, named Philebus, mentions him by the

At the rites of Oſiris, Και γαρ νεβριδας περικαθαπτονται (οἱ Αιγυπτιοι) και θυσσους φορεσι κτλ. Plutarch. Iſis et Oſir. P. 364.

[32] Arnobius. L. 5. p. 185. edit. 1661. Ceres ſeſſa, oras ut venit Atticas—Nebridarum familiam pelliculâ cohoneſtavit hinnulæ.

[33] Nimrod built Babylon; which is ſaid to have been the work of Belus. Βαβυλων'—ειρηται δ' υπο Βηλε. Etymologicum Magnum.

Arcem (Babylonis) Rex antiquiſſimus condidit Belus. Ammian. Marcellinus. L. 23.

Here was a temple, ſtiled the temple of Belus.

[34] Euſebius. Præp. Evang. L. 1. c. 9. p. 32. L. 1. c. 10. p. 36. p. 40.

name of [35] Θευθ. He was looked upon as a great benefactor, and the firſt cultivator of the Vine.

[36] Πρωτος Θωθ εδαη δρεπανην επι βοτρυν αγειρειν.

He was alſo ſuppoſed to have found out letters: which invention is likewiſe attributed to Hermes. [37] Απο Μισωρ Τααυτος, ὁς ἑυρε την των πρωτων στοιχειων γραφην. —Ἑλληνες δε Ἑρμην εκαλεσαν. Suidas calls him Theus; and ſays, that he was the ſame as Arez, ſtiled by the Arabians Theus Arez, and ſo worſhiped at Petra. Θευσαρης, τετ' εστι Θεος Αρης, εν Πετρᾳ της Αραβιας. Inſtead of a ſtatue there was λιθος μελας, τετραγωνος, ατυπωτος, a black, ſquare pillar of ſtone, without any figure, or repreſentation. It was the ſame Deity, which the Germans and Celtæ worſhiped under the name of Theut-Ait, or Theutates; whoſe ſacrifices were very cruel, as we learn from Lucan.

[38] Et quibus immitis placatur ſanguine diro
Theutates.

A B.

Ab ſignifies a father, ſimilar to אב of the Hebrews. It is often found in compoſition, as in Ab-El, Ab-On, Ab-Or.

[35] See alſo the Phædrus of Plato: Ηκεσα τοινυν περι Ναυκρατιν της Αιγυπτου κτλ.

[36] Anthologia. L. 1. 91. L. 1. 29.

[37] Euſebius. Præp. Evang. L. 1. c. 10. p. 36. from Sanchoniathon.

[38] Lucan. L. 1. v. 444.

AUR,

AUR, OUR, OR.

Aur, ſometimes expreſſed Or, Ur, and Our, ſignifies both light and fire. Hence came the Orus of the Egyptians, a title given to the Sun. [39] Quod ſolem vertimus, id in Hebræo eſt אור, Ur; quod lucem, et ignem, etiam et Solem denotat. It is often compounded with the term above, and rendered Abor, Aborus, Aborras: and it is otherwiſe diverſified. This title was often given to Chus by his deſcendants; whom they ſtiled Chuſorus. From Aur, taken as an element, came Uro, Ardeo; as a Deity, oro, hora, ὡρα, Ἱερον, Ἱερευς. Zeus was ſtiled Cham-Ur, rendered Κωμυρος by the Greeks; and under this title was worſhiped at Halicarnaſſus. He is ſo called by Lycophron. [40] Ημος καταιθων θυσθλα Κωμυρῳ Λεων. Upon which the Scholiaſt obſerves; (Κωμυρος) ὁ Ζευς εν Ἁλικαρνασῳ τιμᾶται.

EL.

El, Al, Ηλ, ſometimes expreſſed Eli, was the name of the true God; but by the Zabians was transferred to the Sun: whence the Greeks borrowed their Ἥλιος, and Ηελιος. El, and Elion, were titles, by which the people of Canaan diſ-

[39] Selden de Diis Syris: Prolegomena. c. 3.

[40] Lycophron. V. 459. Scholia ibidem.

It is alſo compounded with Cham, as in Orchamus, a common Babyloniſh appellation.

Rexit Achæmenias urbes pater Orchamus; iſque
Septimus a priſci numeratur origine Beli.

Ovid. Metamorph. L. 4. v. 212.

tinguiſhed

tinguiſhed their chief Deity. [41] Γινεται τις Ελιουν, καλεμενος ὑψιϛος. This they ſometimes ſtill farther compounded, and made Abelion: hence inſcriptions are to be found [42] DEO ABELLIONI. El according to Damaſcius was a title given to Cronus. [43] Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζεσι. *The Phenicians and Syrians name Cronus Eel, and Beel, and Bolathes.* The Canaanitiſh term Elion is a compound of Eli On, both titles of the Sun: hence the former is often joined with Aur, and Orus. [44] Elorus, and Alorus, were names both of perſons and places. It is ſometimes combined with Cham: whence we have Camillus, and Camulus: under which name the Deity of the Gentile world was in many places worſhiped. Camulus and Camillus were in a manner antiquated among the Romans; but their worſhip was kept up in other countries. We find in Gruter an inſcription [45] DEO CAMULO: and another, CAMULO. SANCTO. FORTISSIMO. They were both the ſame Deity, a little diverſified; who was worſhiped by the Hetrurians, and eſteemed the ſame as Hermes. [46] Tuſci Camillum appellant Mercurium. And not only

[41] Euſebii Præp. Evang. L. 1. c. 10. p. 36.

[42] Gruter. V. 1. 37. n. 4, 5, 6.

[43] Damaſcius apud Photium. C. 242.

[44] Αλωρος, Alorus, the firſt king who reigned. Syncellus. P. 18.

Ἁλια, Halia, was a feſtival at Rhodes in honour of the Sun, to whom that Iſland was ſacred. Ῥοδιοι τα Ἁλια τιμωσιν. Athenæus. L. 13. p. 561. The firſt inhabitants were ſtiled Heliadæ. Diodorus Sic. L. 5. p. 327. And they called the chief temple of the Deity Ἁλιον, Halion. Euſtath. ad Hom. Odyſſ. Z. They came after a deluge, led by Ochimus, Macar, and others.

[45] Gruter. Inſcript. xl. 9. and lvi. 11.

[46] Macrobii Saturn. L. 3. c. 8.

the Deity, but the miniſter and attendant had the ſame name: for the prieſts of old were almoſt univerſally denominated from the God, whom they ſerved, or from his temple. The name appears to have been once very general. [47] Rerum omnium ſacrarum adminiſtri Camilli dicebantur. But Plutarch ſeems to confine the term to one particular office and perſon. [48] Τον ὑπηρετεντα τῳ Ἱερῳ τε Διος αμφιθαλη παιδα λεγεσθαι Καμιλλον, ὡς και τον Ἑρμην· ἑτως ενιοι των Ἑλληνων Καμιλλον απο της διακονιας προσηγορευον. He ſuppoſes the name to have been given to Hermes on account of the ſervice, and duty enjoined him. But there is nothing of this nature to be inferred from the terms. The Hermes of Egypt had nothing ſimilar to his correſpondent in Greece. Camillus was the name of the chief God, Cham-El, the ſame as Elion, ὁ ὑψιστος. He was ſometimes expreſſed Caſmillus; but ſtill referred to Hermes. [49] Κασμιλλος ὁ Ἑρμης εστιν, ὡς ἱστορει Διονυσιοδωρος. The Deity El was particularly invoked by the eaſtern nations, when they made an attack in battle: at ſuch time they uſed to cry out, El-El, and Al-Al. This Mahomet could not well bring his proſelytes to leave off: and therefore changed it to Allah; which the Turks at this day make uſe of, when they ſhout in joining battle. It was however an idolatrous invocation, originally

[47] Pomponius Lætus.

Camilla was in like manner attendant on the Gods.

Cælitum Camilla expectata advenis. Ennius in Medo, ex Varrone de Ling. Lat. P. 71. Edit. Dordrechti, 1619.

[48] Juba apud Plutarchum in Numa. Vol. 1. p. 64.

[49] Scholia in Apollon. Rhodium. L. 1. v. 917. So Camœna was rendered Caſtr œna.

made

made to the God of war; and not unknown to the Greeks. Plutarch ſpeaks of it as no uncommon exclamation; but makes the Deity feminine.

[49] Κλυθ' ΑΛΑΛΑ, *πολεμε θυγατερ.*

Hence we have in Heſychius the following interpretations; *αλαλαζει, επινικιως ηχει.* Αλαλαγμος, *επινικιος ὑμνος.* Ελελευ, *επιφωνημα πολεμικον.* It is probably the ſame as הלל in Iſaiah, [50] *How art thou fallen, Halal, thou ſon of Sehor.*

O N and E O N.

On, Eon, or Aon, was another title of the Sun among the Amonians: and ſo we find it explained by Cyril upon Hoſea: *Ων δε εϛιν ὁ Ἡλιος*: and ſpeaking of the Egyptians in the ſame comment, he ſays, *Ων δε εϛι παρ' αυτοις ὁ Ἡλιος.* The Seventy likewiſe, where the word occurs in Scripture, interpret it the Sun; and call the city of On, Heliopolis. [51] *Και εδωκεν αυτῳ την Ασενεθ θυγατερα Πετεφρη Ἱερεως Ἡλιοπολεως.* Theophilus, from Manetho, ſpeaks of it in the ſame manner: [52] *Ων, ἡτις εϛιν Ἡλιοπολις.* And the Coptic Pentateuch renders the city On by the city of the Sun. Hence it was, that Ham, who was worſhiped as the Sun,

[49] De Amore Fraterno. P. 483.

[50] Iſaiah. C. 14. v. 12.

[51] Geneſis. C. 41. v. 45. and Exodus. C. 1. v. 11.

[52] Theophilus ad Autolycum. L. 3. p. 392. Iablonſky. L. 2. c. 1. p. 138.

got

got the name of Amon, and Ammon; and was ſtiled Baal-Hamon. It is ſaid of Solomon, that he *had a vineyard at* [53] *Baal-Hamon*; a name probably given to the place by his Egyptian wife, the daughrer of Pharaoh. The term El was combined in the ſame manner; and many places ſacred to the Sun were ſtiled El-on, as well as El-our. It was ſometimes rendered Eleon; from whence came ἥλιος, and ἥλιον. The Syrians, Cretans, and Canaanites went farther, and made a combination of the terms Ab-El-Eon, Pater Summus Sol, or Pater Deus Sol; hence they formed Abel-lon, and Abelion before mentioned. Heſychius interprets Αβελιον, Ἡλιον· Αβελιον, Ἡλιακον.

Voſſius thinks, and with good reaſon, that the Apollo of Greece, and Rome, was the ſame as the Abelion of the Eaſt. [54] Fortaſſe Apollo ex Cretico Ἄβελιος· nam veteres Romani pro Apollo dixere Apello: ut pro homo, hemo; pro bonus, benus; ac ſimilia. The Sun was alſo worſhiped under the

[53] Canticles. c. 8. v. 11.

Mention is made of Amon, Jeremiah. c. 46. v. 25. Nahum. c. 3. v. 8.

It was ſometimes compounded; and the Deity worſhiped under the titles of Or-On: and there were temples of this denomination in Canaan.

Solomon fortified Beth-Oron the upper, and Beth-Oron the nether. 2 Chron. c. 8. v. 5.

As Ham was ſtiled Hamon, ſo was his ſon Chus, or Cuth, named Cuthon and Cothon; as we may judge from places, which were denominated undoubtedly from him. At Adrumetum was an iſland at the entrance of the harbour ſo called: Hirtius. Afric. P. 798. Another at Carthage, probably ſo named from a tower or temple. Ὑποκεινται δε τη ακροπολει οἱ τε λιμενες, και ὁ ΚΩΘΩΝ. Strabo. L. 17. p. 1189.

[54] Voſs. de Idol. Vol. 1. l. 2. c. 17. p. 391.

title Abaddon; which, as we are informed by the Evangeliſt, was the ſame as Apollo; or, as he terms him, Απολλυων: [55] Ονομα αυτῳ Ἑβραϊϛι Αβαδδων, και εν τῃ Ἑλληνικῃ Απολλυων.

A I T.

Another title of Ham or the Sun was Ait, and Aith: a term, of which little notice has been taken; yet of great conſequence in reſpect to etymology. It occurs continually in Egyptian names of places, as well as in the compoſition of thoſe, which belong to Deities, and men. It relates to fire, light, and heat; and to the conſequences of heat. We may in ſome degree learn its various, and oppoſite ſignifications when compounded, from antient words in the Greek language, which were derived from it. Several of theſe are enumerated in Heſychius. Αιθαι, μελαιναι. Αιθειν, καιειν. Αιθαλοεν (a compound of Aith El), κεκαυμενον. Αιθινος, καπνος. Αιθον, λαμπρον. Αιθωνα (of the ſame etymology, from Aith-On) μελανα, πυρωδη. [56] Αιθος, καυμα. The Egyptians, when they conſecrated any thing to their Deity, or made it a ſymbol of any ſuppoſed attribute, called it by the name of that attribute, or [57] emanation: and as there was ſcarce any

[55] Apocalyps. c. 9. v. 11.

[56] The Sun's diſk ſtiled Αιθοψ:

Ἱππευων ἑλικηδον ὁλον πολον ΑΙΘΟΠΙ ΔΙΣΚΩι. Nonnus. L. 40. v. 371.

Αιθιοπαιδα Διονυσον. Ανακρεων. αλλοι τον οινον. αλλοι την Αρτεμιν. Heſychius. Altered to Αιθοπα παιδα by Albertus.

[57] The Egyptian Theology abounded with perſonages formed from theſe emanations, who according to Pſellus were called Eons, Ζωρες, Αζωρες. See Iamblichus, and Pſellus, and Damaſcius.

thing,

thing, but what was held ſacred by them, and in this manner appropriated; it neceſſarily happened, that ſeveral objects had often the ſame reference, and were denominated alike. For not only men took to themſelves the ſacred titles; but birds, beaſts, fiſhes, reptiles, together with trees, plants, ſtones, drugs, and minerals, were ſuppoſed to be under ſome particular influence; and from thence received their names. And if they were not quite alike, they were however made up of elements very ſimilar. Ham, as the Sun, was ſtiled [58] Ait; and Egypt, the land of Ham, had in conſequence of it the name of Ait, rendered by the Greeks Αετια: Ελληθη (ἡ Αιγυπτος) και Αερια, και Ποταμια, και Αιθιοπια, και [59] AETIA. One of the moſt antient names of the Nile was Ait, or Αετος. It was alſo a name given to the Eagle, as the bird particularly ſacred to the Sun: and Homer alludes to the original meaning of the word, when he terms the Eagle [60] Αιετος αιθων. Among the parts of the human body it was appropriated to the [61] heart: for the heart in the body may be eſteemed what the Sun is in his ſyſtem, the ſource of heat and life, affording the ſame animating principle. This word having theſe two ſenſes was the reaſon why the Egyptians made a heart over a vaſe of burning incenſe an emblem of their country. [62] Αιγυπτον δε γραφοντες θυμιατηριον καιομε-

[58] Stephanus Byzant.

[59] Scholia on Dionyſius. V. 239. What it alluded to, may be ſeen from other authors.

[60] Homer. Iliad. O. V. 690. Ὁ ενθερμος, και πυρωδης. Heſychius.

[61] Ἡ καρδια. Etymolog. Magnum ex Orïone, in Athribis.

They expreſs it after the manner of the Ionians, who always deviated from the original term. The Dorians would have called it with more propriety Ath.

[62] Horus Apollo. L. 1. c. 22. p. 38.

νον ζωγραφσι, και επανω ΚΑΡΔΙΑΝ. This term occurs continually in compoſition. Athyr, one of the Egyptian months, was formed of Ath-Ur. It was alſo one of the names of that place, where the ſhepherds reſided in Egypt; and to which the Iſraelites ſucceeded. It ſtood at the upper point of Delta, and was particularly ſacred to אור Ur, or Orus: and thence called Athur-ai, or the place of Athur. At the departure of the ſhepherds it was ruined by King Amoſis. [63] Κατεσκαψε δε την Αθυριαν Αμωσις.

As Egypt was named Aith, and Ait; ſo other countries, in which colonies from thence ſettled, were ſtiled Ethia and Athia. The ſons of Chus founded a colony in Colchis; and we find a king of that country named Aït; or, as the Greeks expreſſed it, Αιητης: and the land was alſo diſtinguiſhed by that characteriſtic. Hence Arete in the Orphic Argonautics, ſpeaking of Medea's returning to Colchis, expreſſes this place by the terms ηθεα Κολχων:

[64] Οιχεσθω πατρος τε δομον, και ες ηθεα Κολχων.

It is ſometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed [65] Αθηλα, and Αθηνα, titles, by which they diſtinguiſhed the Goddeſs of wiſdom. It was

[63] Clemens Alexandrinus from Ptolemy Mendeſius. Strom. L. 1. p. 378. It was called alſo Abur, or Abaris, as well as Athur. In after times it was rebuilt; and by Herodotus it is ſtiled Cercaſora. By Athuria is to be underſtood both the city, and the diſtrict; which was part of the great Nome of Heliopolis.

[64] Orphic. Argonaut. V. 1323.

[65] Athenagoræ Legatio. P. 293. Proſerpine (Κορα) was alſo called Athela. Ibid.

looked

looked upon as a term of high honour, and endearment. Venus in Apollonius calls Juno, and Minerva, by way of reſpect, Ηθειαι :

[66] Ηθειαι, τις δευρο νοος, χρειω τε, κομιζει ;

Menelaus ſays to his brother Agamemnon, [67] Τιφθ' ὑτως, Ηθειε, κορυσσεαι ; And [68] Τιπτε μοι, Ηθειη κεφαλη, δευρ' ειληλαθας, are the words of Achilles to the ſhade of his loſt Patroclus. Ηθειος in the original acceptation, as a title, ſignified Solaris, Divinus, Splendidus : but in a ſecondary ſenſe it denoted any thing holy, good, and praiſe-worthy. [69] Αλλα μιν Ηθειον καλεω και νοσφιν εοντα, ſays Eumæus of his long abſent, and much honoured maſter. *I will call him good, and noble, whether he be dead or alive.* From this antient term were derived the ηθος and ηθικα of the Greeks.

I have mentioned, that it is often found compounded, as in Athyr : and that it was a name conferred on places, where the Amonians ſettled. Some of this family came in early times to Rhodes, and Lemnos : of which migrations I ſhall hereafter treat. Hence one of the moſt antient names of [70] Rhodes was Aithraia, or the Iſland of Athyr ; ſo called from the worſhip of the Sun : and Lemnos was denominated Aithalia, for the ſame reaſon from Aith-El. It was particularly devoted to the God of fire ; and is hence ſtiled Vulcania by the Poet :

[66] Apollonius Rhodius. L. 3. v. 52.
[67] Homer. Iliad K. v. 37.
[68] Homer. Iliad Ψ. v. 94.
[69] Homer. Odyſſ. Ξ. v. 147.
Ath-El among many nations a title of great honour.
[70] Plin. Nat. Hiſt. L. 5. c. 31.

Summis

[71] Summis Vulcania furgit
Lemnos aquis.

Ethiopia itſelf was named both [72] Aitheria, and Aeria, from Aur, and Athyr: and Leſbos, which had received a colony of Cuthites, was reciprocally ſtiled [73] Æthiope. The people of Canaan and Syria paid a great reverence to the memory of Ham: hence we read of many places in thoſe parts named Hamath, Amathus, Amathuſia. One of the ſons of Canaan ſeems to have been thus called: for it is ſaid, that Canaan was the father of the [74] Hamathite. A city of this name ſtood to the eaſt of mount Libanus; whoſe natives were the Hamathites alluded to here. There was another Hamath in Cyprus, by the Greeks expreſſed Αμαθες, of the ſame original as the former. We read of Eth-Baal, a king of [75] Sidon, who was the father of Jezebel; and of [76] Athaliah, who was her daughter. For Ath was an oriental term, which came from Babylonia and Chaldea to Egypt; and from thence to Syria and Canaan. Ovid, though his whole poem be a fable, yet copies the modes of thoſe countries, of which he treats. On this account, ſpeaking of an Ethiopian, he introduces him by the name of Eth-Amon, but ſoftened by him to Ethemon.

[71] Valerius Flaccus. L. 2. v. 78. The chief city was Hephæſtia.
[72] Univerſa vero gens (Æthiopum) Ætheria appellata eſt. Plin. L. 6. c. 30.
[73] Plin. L. 5. c. 31.
[74] Geneſis. c. 10. v. 18. c. 11. v. 2.
[75] 1 Kings. c. 16. v. 31.
[76] 2 Kings. c. 11. v. 1.

Inſtabant

[77] Inſtabant parte ſiniſtrâ
Chaonius Molpeus, dextrâ Nabathæus Ethemon.

Ath was ſometimes joined to the ancient title Herm; which the Grecians with a termination made Ἑρμης. From Ath-Herm, came Θερμαι, Θερμος, Θερμαινω. Theſe terms were ſometimes reverſed, and rendered Herm-athena.

AD

Ad is a title, which occurs very often in compoſition, as in Ad-Or, Ad-On; from whence was formed Adorus, Adon, and Adonis. It is ſometimes found compounded with itſelf: and was thus made uſe of for a ſupreme title, with which both Deities and kings were honoured. We read of Hadad king of [78] Edom: and there was another of the ſame name at Damaſcus, whoſe ſon and ſucceſſor was ſtiled [79] Benhadad. According to Nicolaus Damaſcenus, the kings of Syria for nine generations had the name of [80] Adad. There was a prince Hadadezer, ſon of Rehob king of [81] Zobah: and Hadoram, ſon of the king of [82] Hamath. The God Rimmon was ſtiled Adad: and mention is made by the Prophet of the

[77] Ovid Metamorph L. 5. v. 162.
So in Virgil. Comites Sarpedonis ambo,
Et clarus Ethemon Lyciâ comitantur ab altâ.
Or, Clarus et Ethemon. Æneis. L. 10. v. 126.
[78] 1 Kings. c. 11. v. 14. Adad the fourth king of Edom. Gen. c. 36. v. 35.
[79] 1 Kings. c. 20. v. 1.
[80] Nicolaus Damaſc. apud Joſephum Antiq. L. 7. c. 5.
[81] 2 Samuel. c. 8. v. 3.
[82] 1 Chron. c. 18. v. 10.

mourning of Adad Rimmon in the valley of [83] Megiddo. The feminine of it was Ada : of which title mention is made by Plutarch in ſpeaking of a [84] queen of Caria. It was a ſacred title, and appropriated by the Babylonians to their chief [85] Goddeſs. Among all the eaſtern nations Ad was a peculiar title, and was originally conferred upon the Sun : and if we may credit Macrobius, it ſignified *One*, and was ſo interpreted by the Aſſyrians : [86] Deo, quem ſummum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio ſignificat unus. Hunc ergo ut potiſſimum adorant Deum.—Simulacrum Adad inſigne cernitur radiis inclinatis. I ſuſpect, that Macrobius in his repreſentation has miſtaken the cardinal number for the ordinal ; and that what he renders *one*, ſhould be *firſt* or *chief*. We find that it was a ſacred title ; and when ſingle, it was conferred upon a Babyloniſh Deity : but when repeated, it muſt denote greater excellence : for the Amonians generally formed their ſuperlative by doubling the poſitive : thus Rab was great ; Rabrab ſignified very great. It is indeed plain from the account, that it muſt have been a ſuperlative ; for he ſays it was deſigned to repreſent what was eſteemed ſummum maximumque, the moſt eminent and great. I ſhould therefore think, that Adad in its primitive ſenſe

[83] Zechariah. c. 12. v. 11.

There was a town of this name in Iſrael. Some ſuppoſe that the Prophet alluded to the death of Joſiah, who was ſlain at Megiddo.

[84] Plutarch. Apothegmata. P. 180. One of the wives of Eſau was of Canaan, and named Adah, the daughter of Elon the Hittite. Gen. c. 36. v. 2.

[85] Ἀδα, ἡδονη· και ὑπο Ραβυλωνιων ἡ Ηρα. Heſychius.

[86] Macrobii Saturnalia. L. 1. c. 23.

ſignified

ſignified πρωτος, and πρωτευων: and in a ſecondary meaning it denoted a chief, or prince. We may by theſe means rectify a miſtake in Philo, who makes Sanchoniathon ſay, that Adodus of Phenicia was king of the country. He renders the name, Adodus: but we know for certain that it was expreſſed Adad, or Adadus, in Edom, Syria, and Canaan. He moreover makes him βασιλευς Θεων, King of the Gods: but it is plain, that the word Adad is a compound: and as the two terms, of which it is made up, are preciſely the ſame, there ſhould be a reciprocal reſemblance in the tranſlation. If Ad be a chief, or king; Adad ſhould be ſuperlatively ſo, and ſignify a king of kings. I ſhould therefore ſuſpect, that in the original of Sanchoniathon, not βασιλευς Θεων, but βασιλευς βασιλεων was the true reading. In ſhort Ad, and Ada, ſignified *firſt*, πρωτος; and in a more lax ſenſe, a prince or ruler: Adad therefore, which is a reiteration of this title, means πρωτος των πρωτων, or πρωτευοντων; and anſwers to the moſt High, or moſt Eminent.

Ham was often ſtiled Ad-Ham, or Adam contracted; which has been the cauſe of much miſtake. There were many places [87] named Adam, Adama, Adamah, Adamas, Adamana; which had no reference to the protoplaſt, but were by the Amonians denominated from the head of their family.

[87] Adamantis fluv. Gangeticus.

Adam was ſometimes found reverſed, as in Amad, a Canaanitiſh town in the tribe of Aſhur. Joſhua. c. 19. v. 26. There was a town Hamad as well as Hamon in Galilee: alſo Amida in Meſopotamia.

EES and IS.

Ees, rendered As and Is, like אש of the Hebrews, related to light and fire; and was one of the titles of the Sun. It is ſometimes compounded Ad-Ees, and Ad-Is; whence came the Hades of the Greeks, and Atis and Attis of the Aſiatics; which were names of the ſame Deity, the Sun. Many places were hence denominated: particularly a city in Africa, mentioned by [88] Polybius. There was a river [89] Adeſa, which paſſed by the city Choma in Aſia minor. It was moreover the name of one of the chief, and moſt ancient cities in Syria, ſaid to have been built by Nimrod. It was undoubtedly the work of ſome of his brotherhood, the ſons of Chus, who introduced there the rites of fire, and the worſhip of the Sun; whence it was ſtiled Adeſa, rendered by the Greeks Edeſſa. One of the names of fire, among thoſe in the Eaſt, who worſhip it, is [90] Ateſh at this day. The term *As*, like Adad before mentioned, is ſometimes compounded with itſelf, and rendered

[88] Polybius. L. 1. p. 31.

Atis in Phrygia, and Lydia, was repreſented with a crown of rays, and a tiara ſpangled with ſtars, την κατασικτον τοις αστροις τιαραν. Julian. Orat. 5. p. 179.

[89] Podalia, Choma, præfluente Adeſa. Plin. L. 5. c. 17.

It was compounded alſo Az-On. Hence Αζωνες in Sicily near Selinus. Diodori Excerpta. L. 22.

[90] Herbert's Travels. P. 316. He renders the word Attaſh.

Hyde of the various names of fire among the Perſians; Va, Adur, Azur, Adiſh, Ateſh, Hyr. c. 29. p. 358. Ateſh Pereſt is a Prieſt of fire. Ibid. c. 29. p. 366.

Aſas, and Azaz; by the Greeks expreſſed Αζαζος and [91]Αζιζος. In the very place ſpoken of above, the Deity was worſhiped under the name of Azizus. The Emperor Julian acquaints us in his hymn to the [92] Sun, that the people of Edeſſa poſſeſſed a region, which from time immemorial had been ſacred to that luminary: that there were two ſubordinate Deities, Monimus and Azizus, who were eſteemed coadjutors, and aſſeſſors to the chief God. He ſuppoſes them to have been the ſame as Mars and Mercury: but herein this zealous emperor failed; and did not underſtand the theology, which he was recommending. Monimus and Azizus were both names of the ſame God, the Deity of Edeſſa, and [93] Syria. The former is undoubtedly a tranſlation of Adad, which ſignifies μονας, or [94] unitas: though, as I have before ſhewn, more properly primus. Azizus is a reduplication of a like term, being compounded with itſelf; and was of the ſame purport as Ades, or Ad Ees, from whence the place was named. It was a title not unknown in Greece; for Ceres was of old called Azazia; by the Ionians Azeſia. Heſychius obſerves, Αζησια, ἡ Δημητης. Proſerpine alſo had this name. In the ſame author we learn that αζα, aza, ſignified ασβολος, or ſun-burnt: which ſhews plainly to what the

[91] Aziz, lightning; any thing ſuperlatively bright, analogous to Adad and Rabrab. Hazazon Tamor, mentioned 2 Chron. c. 20. v. 2.

[92] Orat. 4. p. 150.

[93] Azaz, and Aſiſus, are the ſame as Aſis and Iſis made feminine in Egypt; who was ſuppoſed to be the ſiſter of Oſiris the Sun.

[94] Την ΜΟΝΑΔΑ τες ανδρας ονομαζειν Απολλωνα. Plutarch. Iſis & Oſiris. P. 354.

primitive word [95] related. This word is often found combined with Or; as in Aſorus, and Eſorus, under which titles the Deity was worſhiped in [96] Syria, [97] Sicily, and Carthage: of the laſt city he was ſuppoſed to have been the founder. It is often compounded with El, and Il; and many places were from thence denominated Aleſia, Elyſa, Eleuſa, Haleſus, Elyſus, Eleuſis, by apocope Las, Laſa, Læſa, Laſaia; alſo Liſſa, Liſſus, Liſſia. Sometimes we meet with theſe terms reverſed; and inſtead of El Ees they are rendered Ees El: hence we have places named Azilis, Azila, Aſyla, contracted Zelis, Zela, Zeleia, Zelitis; alſo Sele, Sela, Sala, Salis, Sillas, Silis, Soli. All theſe places were founded or denominated by people of the Amonian worſhip: and we may always upon inquiry perceive ſomething very peculiar in their hiſtory, and ſituation. They were particularly devoted to the worſhip of the Sun; and they were generally ſituated near hot ſprings, or elſe upon foul and fetid lakes, and pools of bitumen. It is alſo not uncommon to find near them mines of ſalt and nitre; and caverns ſending forth peſtilential ex-

[95] Hence came aſſo, aſſare, of the Romans.

Jezebel, whoſe father was Ethbaal, king of Sidon, and whoſe daughter was Athaliah, ſeems to have been named from Aza-bel; for all the Sidonian names are compounds of ſacred terms.

[96] Places, which have this term in their compoſition, are to be found alſo in Canaan, and Africa. See Relandi Palæſtina. Vol. 2. p. 597. Joſeph. Ant. L. 8. c. 2. Hazor, the chief city of Jabin, who is ſtiled king of Canaan, ſtood near Lacus Samochonites. Azorus near Heraclea in Theſſaly, at the bottom of Mount Œta. Hazor is mentioned as a kingdom, and ſeemingly near Edom and Kedar. Jeremiah. c. 49. v. 30. 33.

[97] Hazor in Sicily ſtood near Enna, and was by the Greeks rendered Ασαρος, and Ασαρον. Azor and Azur was a common name for places, where Puratheia were conſtructed. See Hyde. Relig. Perſ. c. 3. p. 100.

halations.

halations. The Elyſian plain near the Catacombs in Egypt ſtood upon the foul Charonian canal: which was ſo noiſome, that every fetid ditch and cavern was from it called Charonian. Aſia Proper comprehended little more than Phrygia, and a part of Lydia; and was bounded by the river Halys. It was of a moſt inflammable ſoil; and there were many fiery eruptions about Caroura, and in Hyrcania, which latter was ſtiled by the Greeks *κεκαυμενη*. Hence doubtleſs the region had the name of [98] Aſia, or the land of fire. One of its moſt ancient cities, and moſt reverenced, was Hierapolis, famous for its hot [99] fountains. Here was alſo a ſacred cavern, ſtiled by [100] Strabo Plutonium, and Charonium; which ſent up peſtilential effluvia. Photius in the life of Iſidorus acquaints us, that it was the temple of Apollo at Hierapolis, within whoſe precincts theſe deadly vapours aroſe. [1] *Εν Ἱεραπολει της Φρυγιας Ἱερον ην Απολλωνος, ὑπο δε τον ναον καταβασιον ὑπεκειτο, θανασιμες αναπνοας παρεχομενον.* He ſpeaks of this cavity as being immediately under the edifice. Four caverns of this ſort, and ſtiled Charonian, are mentioned by [2] Strabo in this part of the world. Pliny ſpeaking of

[98] The country about the Cäyſter was particularly named Aſia.

Ασιῳ εν λειμωνι Καϋστριε αμφι ῥεεθρα. Homer. Iliad. B. v. 461.

Of theſe parts ſee Strabo. L. 13. p. 932.

[99] *Ιεραπολις—θερμων υδατων πολλων πληθεσα, απο τε ἱερα πολλα εχειν.* Stephanus Byzant.

[100] *Ἱεραπολις, ὁπε τα θερμα ὑδατα, και το Πλετωνιον, αμφω παραδοξολογιαν τινα εχοντα.* Strabo. L. 13. p. 933.

[1] Damaſcius apud Photium in Vitâ Iſidor. c. 242.

[2] At Hierapolis, Acharaca, Magneſia, and Myus. Strabo. L. 12. p. 868.

Αχαραξα, εν ᾗ το Πλετωνιον, εχον και αλσος πολυτελες, και νεων Πλετω-

of ſome Charonian hollows in Italy, ſays that the exhalations were inſupportable. [3] Spiracula vocant, alii *Charoneas* ſcrobes, mortiferum ſpiritum exhalantes. It may appear wonderful; but the Amonians were determined in the ſituation both of their cities and temples by theſe ſtrange phænomena. They eſteemed no places ſo ſacred, as thoſe, where there were fiery eruptions, uncommon ſteams, and ſulphureous exhalations. In Armenia near [4] Comana, and Camiſena, was the temple of [5] Anait, or fountain of the Sun. It was a Perſic and Babyloniſh Deity, as well as an Armenian, which was honoured with Puratheia, where the rites of fire were particularly kept up. The city itſelf was named Zela: and cloſe behind it was a large nitrous lake. In ſhort, from the Amonian terms, Al-As, came the Grecian ἅλος, ἅλας, ἅλς; as from the ſame terms reverſed (As-El) were formed the La-

νος τε και Ἡρας και το ΧΑΡΩΝΙΟΝ αντρον ὑπερκειμενον τε αλσες, θαυμαστον τη φυσει. Strabo. L. 14. p. 960.

[3] Plin. H. N. L. 2. c. 93. Spiritus lethales alibi, aut ſcrobibus emiſſi, aut ipſo loci ſitu mortiferi: alibi volucribus tantum, ut Soracte vicino urbi tractu: alibi præter hominem cæteris animantibus: nonnunquam et homini; ut in Sinueſſano agro, et Puteolano. Spiracula vocant, alii Charoneas ſcrobes, mortiferum ſpiritum exhalantes. Strabo of the ſame: Θυμβρια, παρ' ἣν Αορνον ἐστι σπηλαιον ἱερον, ΧΑΡΩΝΙΟΝ λεγομενον, ολεθριως ἐχον ἀποφορας. L. 14. p. 943.

[4] Ἅπαντα μεν ὧν τα των Περσων ἱερα και Μηδοι και Αρμενιοι τετιμηκασι· τα δε της Ἀναϊτιδος διαφερόντως Αρμενιοι. Strabo. L. 11. p. 805.

[5] Anait ſignifies a fountain of fire; under which name a female Deity was worſhiped. Wherever a temple is mentioned dedicated to her worſhip, there will be generally found ſome hot ſtreams either of water or bitumen: or elſe ſalt, and nitrous pools. This is obſervable at Arbela. Περι Ἀρβηλα δε ἐστι και Δημητριας πολις, ειθ' ἡ τε ναφθα πηγη, και τα πυρα, και το της Ἀναιας (or Ἀναϊτιδος) ἱερον. Strabo. L. 16. p. 1072.

Of Anait ſee Strabo. L. 11. p. 779. L. 12. p. 838. L. 15. p. 1066.

tine

tine Sal, Sol, and Salum. Wherever the Amonians found places with theſe natural or præternatural properties, they held them ſacred, and founded their temples near them. [6] Selenouſia in Ionia was upon a ſalt lake, ſacred to Artemis. In Epirus was a city called Aleſa, Eliſſa, and Leſa: and hard by were the Aleſian plains: ſimilar to the Elyſian in Egypt: in theſe was produced a great quantity of foſſil [7] ſalt. There was an Aleſia in Arcadia, and a mountain Aleſium with a temple upon it. Here an ancient perſonage, Æputus, was ſaid to have been ſuffocated with ſalt water: in which hiſtory there is an alluſion to the etymology of the name. It is true that Pauſanias ſuppoſes it to have been called Aleſia from Rhea having wandered thither; [8] δια την αλην, ὡς φασι, καλουμενου την Ῥεας: but it was not αλη, but ἁλας, and ἁλος, ſal; and the Deity, to whom that body was ſacred, from whence the place was named. And this is certain from another tradition, which there prevailed: for it is ſaid that in ancient times there was an eruption of ſea water in the temple: [9] Θαλαττης δε αναφαινεσθαι κυμα εν τῳ Ἱερῳ τουτῳ λογος εστιν αρχαιος. Nor was this appellation confined to one particular ſort of fountain, or water: but all waters, that had any uncommon property, were in like manner ſacred to Elees, or Eeſel. It was an ancient title of Mithras and Oſi-

[6] Strabo. L. 14. p. 951.

[7] Εστι και Αλησιον πεδιον της Ηπειρου, ἱνα πηγνυται ἁλας. Stephanus Byzantinus.

[8] Pauſanias. L. 8. p. 618.

[9] Athanaſius, who was of Egypt, ſpeaks of the veneration paid to fountains and waters. Αλλοι ποταμους και κρηνας, και παντων μαλιστα Αιγυπτιοι το ὑδωρ προτετιμηκασι, και θεους αναγορευουσι. Oratio contra Gentes. P. 2. Edit. Commelin.

ris

ris in the eaſt, the ſame as [10] Sol, the Sun. From hence the prieſts of the Sun were called Soli and Solimi in Cilicia, Selli in Epirus, Salii at Rome, all originally prieſts of fire. As ſuch they are deſcribed by Virgil:

Tum Salii ad cantus incenſa altaria circum.

In like manner the Silaceni of the Babylonians were worſhipers of the ſame Deity, and given to the rites of fire, which accompanied the worſhip of the Sun.

The chief city of Silacena was Sile or Sele, where were eruptions of fire. Sele is the place or city of the Sun. Whenever therefore Sal, or Sel, or the ſame reverſed, occur in the compoſition of any place's name, we may be pretty certain that the place is remarkable either for its rites or ſituation, and attended with ſome of the circumſtances [11] above-mentioned. Many inſtances may be produced of thoſe denominated from the quality of their waters. In the river [12] Silarus of Italy

[10] It was an obſolete term, but to be traced in its derivatives. From Ees-El came Ασυλον, Aſylum: from El-Ees, Elis, Eliſſa, Eleuſis, Eleuſinia Sacra, Elyſium, Elyſii campi in Egypt and elſewhere.

[11] Of thoſe places called Laſa many inſtances might be produced. The fountain at Gortyna in Crete was very ſacred, and called Laſa, and Lyſa. There was a tradition, that Jupiter when a child was waſhed in its waters: it was therefore changed to Λουσα. Pauſanias ſays, ὑδωρ ψυχροτατον παρεχεται ποταμιον. L. 8. p. 658.

In Judea were ſome medicinal waters and warm ſprings of great repute, at a place called of old Laſa. Laſa ipſa eſt, quæ nunc Callirrhoë dicitur, ubi aquæ calidæ in Mare Mortuum defluunt. Hieron. in Iſaiam. c. 17. 19.

Ἡρωδης τοις κατα Καλλιρρόην θερμοις εκεχρητο. Joſephus de B. J. L. 1. c. 33.

Aleſa, urbs et fons Siciliæ. Solinus. c. 11. The fountain was of a wonderful nature.

[12] Strabo. L. 5. p. 385.

every

every thing became petrified. The river [13] Silias in India would ſuffer nothing to ſwim. The waters of the [14] Salaſſi in the Alps were of great uſe in refining gold. The fountain at [15] Selinus in Sicily was of a bitter ſaline taſte. Of the ſalt lake near [16] Selinouſia in Ionia I have ſpoken. The fountain Siloë at Jeruſalem was in ſome degree [17] ſalt. Ovid mentions Sulmo, where he was born, as noted for its [18] cool waters: for cold ſtreams were equally ſacred to the Sun as thoſe, which were of a contrary nature. The fine waters at Ænon, where John baptized, were called [19] Salim. The river Ales near Colophon ran through the grove of Apollo, and was eſteemed the coldeſt ſtream in Ionia. [20] Αλης ποταμος ψυχροτατος των εν Ιωνια. In the country of the Alazonians was a bitter fountain, which ran into the [21] Hypanis. Theſe terms were ſometimes combined with the name of Ham; and expreſſed Hameles, and Hamelas; contracted to Meles and Melas. A river of this name watered the

[13] Strabo. L. 15. p. 1029.

[14] Strabo. L. 4. p. 314.

[15] Strabo. L. 6. p. 421.

[16] Strabo. L. 14. p. 951. Here was a cavern, which ſent forth a moſt peſtilential vapour. Diodorus Sic. L. 4. p. 278.

[17] Voyages de Monconys. Parte 2de. p. 38.

[18] Sulmo mihi patria eſt, gelidis uberrimus undis.

Ovid. Triſtia. L. 5. Eleg. 10. v. 3.

[19] John. c. 3. v. 23. Ην δε και Ιωαννης βαπτιζων εν Αινων εγγυς Σαλειμ· ſo denominated by the ancient Canaanites.

[20] Pauſanias. L. 7. p. 535. The city Arles in Provence was famed for medicinal waters. The true name was Ar-Ales, the city of Ales: it was alſo called Ar-El-Ait, or Arelate.

[21] Herodotus. L. 4. c. 52.

region of Pamphylia, and was noted for a moſt cold and pure [22] water. The Meles near Smyrna was equally admired. [23] Σμυρναιοις δε ποταμος Μελης· ὑδωρ εσι καλλιστον, και σπηλαιον επι ταις πηγαις. The Melas in Cappadocia was of a contrary quality. It ran through a hot, inflammable country, and formed many fiery pools. [24] Και ταυτα δ' εσι τα ἑλη πανταχε πυριλητα. In Pontus was Amaſus, Amaſia, Amaſene, where the region abounded with hot waters: [25] Ὑπερκειται δε της των Αμασεων τα τε θερμα ὑδατα των Φαζημονειτων, ὑγιεινα σφοδρα.

It is wonderful, how far the Amonian religion and cuſtoms were carried in the firſt ages. The ancient Germans, and Scandinavians, were led by the ſame principles; and founded their temples in ſituations of the ſame nature, as thoſe were, which have been above deſcribed. Above all others they choſe thoſe places, where were any nitrous, or ſaline waters. [26] Maxime autem lucos (or lacus) ſale gignendo fæcundos Cœlo propinquare, preceſque mortalium nuſquam propius audiri firmiter erant perſuaſi; prout exemplo Hermundurorum docet teſtis omni exceptione major [27] Tacitus.

[22] Pauſanias. L. 8. p. 659.
[23] Pauſanias. L. 7. p. 535.
[24] Strabo. L. 12. p. 812.
[25] Strabo. L. 12. p. 839.
[26] Gaſpar Brechenmaker. § 45. p. 57.
[27] Tacitus. Annal. L. 13. c. 57.

From this ancient term As, or Az, many words in the Greek language were derived: ſuch as αζομαι, veneror; αζω, ξηραινω; αζαλεον, θερμον; αζα, ασβολος; αζωπες, αἱ ξηραι εκ της θεωριας. Heſychius.

SAN,

SAN, SON, ZAN, ZAAN.

The moſt common name for the Sun was San, and Son; expreſſed alſo Zan, Zon, and Zaan. Zeus of Crete, who was ſuppoſed to have been buried in that Iſland, is ſaid to have had the following inſcription on his tomb:

[28] Ὧδε μεγας κειται Ζαν, ὁν Δια κικλησκεσι.

The Ionians expreſſed it Ζην, and Ζηνα. Heſychius tells us, that the Sun was called Σαως by the Babylonians. It is to be obſerved that the Grecians in foreign words continually omitted the Nu final, and ſubſtituted a Sigma. The true Babyloniſh name for the Sun was undoubtedly Σαων, oftentimes expreſſed Σωαν, Soan. It was the ſame as Zauan of the Sidonians; under which name they worſhiped Adonis, or the Sun. Heſychius ſays, Ζαυανας, θεος τις εν Σιδωνι. Who the Deity was, I think may be plainly ſeen. It is mentioned by the ſame writer, that the Indian Hercules, by which is always meant the chief Deity, was ſtiled Dorſanes: Δορσανης ὁ Ἡρακλης παρ' Ινδοις. The name Dorſanes is an abridgment of Ador San, or Ador-Sanes, that is Ador-Sol, *the lord of light*. It was a title conferred upon Ham; and alſo upon others of his family; whom I have before mentioned to have been collectively called the Baalim. Analogous to this they were likewiſe called the Zaanim, and Zaananim: and a tem-

[28] Cyril. contra Julianum. L. 10. p. 342. And Iamblich. in vitâ Pythagoræ.

Ζαν Κρονα. Lactantii Div. Inſtitut. L. 1. c. 11. p. 53.

Ζαν, Ζευς. Heſychius.

ple was erected to them by the ancient Canaanites, which was from them named [29] Beth-Zaananim. There was alſo a place called Sanim in the ſame country, rendered Sonam[30], Σωναμ, by Euſebius; which was undoubtedly named in honour of the ſame perſons: for their poſterity looked up to them, as the Heliadæ, or deſcendants of the Sun, and denominated them from that luminary. According to Heſychius it was a title, of old not unknown in Greece; where princes and rulers were ſtiled Zanides, Ζανιδες, Ἡγεμονες. In [31] Diodorus Siculus mention is made of an ancient king of Armenia, called Barſanes; which ſignifies the offspring of the Sun. We find temples erected to the Deity of the ſame purport; and ſtiled in the ſingular Beth-San: by which is meant the temple of the Sun. Two places occur in Scripture of this name: the one in the tribe of Manaſſeh; the other in the land of the Philiſtines. The latter ſeems to have been a city; and alſo a temple, where the body of Saul was expoſed after his defeat upon mount Gilboa.[+] For it is ſaid, that the Philiſtines [32] *cut off his head, and ſtripped off his armour—and they put his armour in the houſe of Aſhtoreth, and they faſtened his body to the wall of Bethſan.* They ſeem to have ſometimes uſed this term with a reduplication: for we read of a city in Canaan called [33] Sanſanah; by which is ſignified a place ſacred to the moſt illuſtrious Orb of day.

[29] Joſhua. c. 19. v. 33. Judges. c. 4. v. 11. Alſo Tzaanan. Micah. c. 1. v. 11. Solis Fons.

[30] Relandi Palæſtina. V. 2. p. 983.

[31] Diodorus Siculus. L. 2. p. 90.

[32] 1 Samuel. c. 31. v. 9, 10.

[33] Joſhua. c. 15. v. 31.

+ See V. 3. p. 415

Some

Some ancient ſtatues near mount Cronius in Elis were by the natives called Zanes, as we are told by Pauſanias: [34] Καλουνται δε ὑπο των επιχωριων Ζανες They were ſuppoſed to have been the ſtatues of Zeus: but Zan was more properly the Sun; and they were the ſtatues of perſons, who were denominated from him. One of theſe perſons, ſtiled Zanes, and Zanim, was Chus: whoſe poſterity ſent out large colonies to various parts of the earth. Some of them ſettled upon the coaſt of Auſonia, called in later times Italy; where they worſhiped their great anceſtor under the name of San-Chus. Silius Italicus ſpeaking of the march of ſome Sabine troops, ſays,

[35] Pars Sancum voce canebant
Auctorem gentis.

Lactantius takes notice of this Deity. [36] Ægyptii Iſidem, Mauri Jubam, Macedones Cabirum—Sabini *Sancum* colunt. He was not unknown at Rome, where they ſtiled him Zeus Piſtius, as we learn from Dionyſius of Halicarnaſſus: [37] Εν Ἱερῳ Διος Πιϛιϐ, ὀν Ῥωμαιοι Σαγκον καλϐσι. There are

[34] Pauſanias. l. 5. p. 430.

Ζανα, Ζοϝα, Ξοανα· all names of the ſame purport, all ſtatues of the Sun, called Zan, Zon, Zoan, Xoan.

[35] Silius Italicus. L. 8. v. 421.

[36] Lactantius, de F. R. L. 1. p. 65.

Fit ſacrificium, quod eſt proficiſcendi gratiâ, Herculi, aut *Sanco*, qui idem deus eſt. Feſtus.

[37] Dionyſius Halicarnaſſ. Antiq. Rom. L. 4. p. 246. St. Auſtin ſuppoſes the name to have been Sanctus. Sabini etiam Regem ſuum primum Sancum, ſive, ut aliqui appellant, Sanctum, retulerunt inter deos. Auguſtinus de Civitate Dei. L. 18. c. 19. The name was not of Roman original; but far prior to Rome.

in

in Gruter inſcriptions, wherein he has the title of Semon prefixed, and is alſo ſtiled Sanctus.

[38] SANCTO. SANCO.
SEMONI. DEO. FIDIO.
SACRUM.

Semon (Sem-On) ſignifies Cœleſtis Sol.

Some of the ancients thought that the ſoul of man was a divine emanation; a portion of light from the Sun. Hence probably it was called Zoan from that luminary; for ſo we find it named in Macrobius. [39] Veteres nullum animal ſacrum in finibus ſuis eſſe patiebantur; ſed abigebant ad fines Deorum, quibus ſacrum eſſet: animas vero ſacratorum hominum, quos Græci ΖΩΑΝΑΣ vocant, Diis debitas æſtimabant.

DI, DIO, DIS, DUS.

Another common name for the Deity was Dis, Dus, and the like; analagous to Deus, and Theos of other nations. The Sun was called Arez in the eaſt, and compounded Dis-arez, and Dus-arez; which ſignifies Deus Sol. The name is mentioned by Tertullian [40]. Unicuique etiam

[38] Gruter. Inſcript. Vol. 1. p. 96. n. 6.
Semoni Sanco Deo Fidio. n. 5.
Sanco Fidio Semo Patri. n. 7.
Sanco Deo Patr. Reatin. ſacrum. n. 8.
From San came the Latine terms, ſanus, ſano, ſanctus, ſancire.
Voſſius derives San or Zan from שנר, ſævire. De Idol. L. 1. c. 22. p. 168.

[39] Macrobii Saturn. L. 3. c. 8. p. 282.
Hence perhaps came ζωειν and ζην to live: and ζωον, animal: and hence the title of Apollo Ζηνοδοτης.

[40] Tertullian. Apolog. c. 24.

provinciæ et civitati ſuus Deus eſt, ut Syriæ Aſtarte, Arabiæ Dyſares. Heſychius ſuppoſes the Deity to have been the ſame as Dionuſus. Δϵσαρην τον Διονυσον Ναβαταιοι (καλϵσιν), ὡς Ισιδωρος. There was a high mountain or promontory in [41] Arabia, denominated from this Deity: analogous to which there was one in Thrace, which had its name [42] from Duſorus, or the God of light, Orus. I took notice, that Hercules, or the chief Deity among the Indians, was called Dorſanes: he had alſo the name of Sandis, and Sandes; which ſignifies Sol Deus. [43] Βηλον μεν τον Δια τυχον, Σανδην τε τον Ἡρακλεα, και Αναϊτιδα την Αφροδιτην, και αλλως αλλϵς εκαλϵν. Agathias of the people in the eaſt. Probably the Deity Bendis, whoſe rites were ſo celebrated in Phrygia and Thrace, was a compound of Ben-Dis, the offſpring of God. The natives of this country repreſented Bendis as a female; and ſuppoſed her to be the ſame as [44] Selene, or the moon. The ſame Deity was often maſculine and feminine: what was Dea Luna in one country, was Deus Lunus in another.

[41] Δϵσαρη (lege Δϵσαρης) σκοπελος και κορυφη ὑψηλοτατη Αραβιας· ειρηται δ' απο τϵ Δϵσαρϵ. Θϵος δε ὁτος παρα Αραψι και Δαχαρηνοις τιμωμενος. Stephanus Byz.

Δϵς, Dous, is the ſame as Deus. Δους-Αρης, Deus Sol.

[42] Δυσωρον καλϵομενον ουρος. Herod. L. 5. c. 17.

[43] Agathias. L. 2. p. 62.

[44] Το ονομα τϵτο Θρακων ἡ Βϵνδις· ὁυτω και Θρακος θϵολογϵ μετα των πολλων της Σεληνης ονοματων και την Βϵνδιν ϵι. την θϵον αναπϵμψαντος.

Πλϵτωνη τϵ, και Ευφροσυνη, Βϵνδις τε κραταια.

Ex Proclo. See Poeſis Philoſophica. Edit. H. Steph. p. 91.

KUR, ΚΥΡΟΣ, CURA.

The Sun was likewiſe named Kur, Cur, Κυρος. [45] Κυρον γαρ καλειν Περσας τον Ἡλιον. Many places were ſacred to this Deity, and called Cura, Curia, Curopolis, Curene, Cureſchata, Cureſta, Cureſtica regio. Many rivers in Perſis, Media, Iberia, were denominated in the ſame manner. The term is ſometimes expreſſed Corus: hence Coruſia in Scythia. Of this term I ſhall ſay more hereafter.

COHEN or CAHEN.

Cohen, which ſeems among the Egyptians and other Amonians to have been pronounced Cahen, and Chan, ſignified a Prieſt; alſo a Lord or Prince. In early times the office of a Prince and of a Prieſt were comprehended under one character.

[46] Rex Anius, Rex idem hominum, Phœbique Sacerdos. This continued a great while in ſome parts of the [47] world; eſpecially in Aſia Minor, where even in the time of the Romans the chief prieſt was the prince of the [48] province. The

[45] Plutarch. in Artaxerxe. P. 1012.

[46] Virgil. Æneis. L. 3. v. 80.

Majorum enim hæc erat conſuetudo, ut Rex eſſet etiam Sacerdos, et Pontifex: unde hodieque Imperatores Pontifices dicamus. Servii Scholia ibidem.

[47] Οι δ' Ἱερεις το παλαιον μεν δυναϛαι τινες ησαν. Strabo. L. 12. p. 851. It is ſpoken particularly of ſome places in Aſia Minor.

[48] Pythodorus, the high prieſt of Zela, and Comana in Armenia was the king of the country. Ην ὁ Ἱερευς κυριος των παντων. Strabo. L. 12. p. 838.

term

term was ſometimes uſed with a greater latitude; and denoted any thing noble and divine. Hence we find it prefixed to the names both of Deities and men; and of places denominated from them. It is often compounded with Athoth, as Canethoth; and we meet with Can-Oſiris, Can-ophis, Can-ebron, and the like. It was ſometimes expreſſed Kun, and among the Athenians was the title of the ancient prieſts of Apollo; whoſe poſterity were ſtiled Κυννιδαι, Cunnidæ, according to Heſychius. Κυννιδαι, γενος εν Αθηνησιν, εξ ου ὁ Ἱερευς τȣ Κυννιȣ Απολλωνος. We find from hence, that Apollo was ſtiled Κυννιος, Cunnius. Κυννιος, Απολλωνος επιθετον. Hence came κυνειν, προσκυνειν, προσκυνησις, well known terms of adoration. It was alſo expreſſed Con, as we may infer from the title of the Egyptian Hercules.[49] Τον Ἡρακλην φησι κατα την Αιγυπτιων διαλεκτον ΚΩΝΑ λεγεσθαι. It ſeems alſo to have been a title of the true God, who by[50] Moſes is ſtiled Konah, קנה.

We find this term oftentimes ſubjoined. The Chaldeans, who were particularly poſſeſſed of the land of Ur, and were worſhipers of fire, had the name of Urchani. Strabo limits this title to one branch of the Chaldeans, who were literati, and obſervers of the heavens; and even of theſe to one ſect only. Εσι δε και των Χαλδαιων των Ασρονομικων γενη πλειω·

[49] Etymologicum Magnum.
Κυναδης Ποσειδων Αθηνησιν ετιματο. Heſychius.

[50] Geneſis. c. 14. v. 19. אל עליון קנה שמים.
Sabacon of Ethiopia was Saba Con, or king of Saba.

και γαρ [51] Ορχηνοι τινες προσαγορευονται. But [52] Ptolemy ſpeaks of them more truly as a nation; as does Pliny likewiſe. He mentions their ſtopping the courſe of the Euphrates, and diverting the ſtream into the channel of the Tigris. [53] Euphratem præcluſere Orcheni, &c. nec niſi Paſitigri defertur in mare. There ſeem to have been particular colleges appropriated to the aſtronomers and prieſts in Chaldea, which were called Conah; as we may infer from [54] Ezra. He applies it to ſocieties of his own prieſts and people; but it was a term borrowed from Chaldea.

The title of Urchan among the Gentile nations was appropriated to the God of fire, and his [55] prieſts; but was aſſumed by other perſons. Some of the prieſts, and princes among the Jews after the return from captivity took the name of Hyrcanus. Orchan, and Orchanes among the Perſic and Tartar nations is very common at this [56] day; among whom the word Chan is ever current for a prince or king. Hence we read of Mangu Chan, Cublai Chan,

[51] Strabo. L. 16. p. 1074.

[52] Ptolem. Geogr. Lib. 5. cap. 19. p. 165. He places very truly the Orcheni upon the Sinus Perſicus: for they extended ſo far.

Παρακειται τη ερημῳ Αραβια ἡ Χαλδαια χωρα. Idem. L. 5. c. 20. p. 167.

[53] Plin. H. N. L. 6. c. 27.

[54] Ezra. c. 5. v. 6. c. 4. v. 9—17.

[55] The prieſts in Egypt, among other titles, were called Sonchin, ſive Solis Sacerdotes, changed to Σονχης in the ſingular. Pythagoras was inſtructed by a Sonchin, or prieſt of the Sun. It is mentioned as a proper name by Clemens Alexandr. Strom. L. 1. p. 356. And it might be ſo: for prieſts were denominated from the Deity, whom they ſerved.

[56] See Obſervations upon the Ancient Hiſtory of Egypt. P. 164.

Cingis

Cingis Chan. Among ſome of theſe nations it is expreſſed Kon, Kong, and King. Monſieur de Liſle, ſpeaking of the Chineſe, ſays, [57] Les noms de King Che, ou Kong-Sſe, ſignifient Cour de Prince en Chine. Can, ou Chan en langue Tartare ſignifie Roi, ou Empereur.

PETAH.

Of this Amonian term of honour I have taken notice in a treatiſe before. I have ſhewn, that it was to be found in many Egyptian [58] names, ſuch as Petiphra, Petiphera, Petiſonius, Petoſiris, Petarbemis, Petubaſtus the Tanite, and Peteſuccus builder of the Labyrinth. Petes, called Peteos in Homer, the father of Mneſtheus the Athenian, is of the ſame original: [59] Τον γαρ Πετην, τον πατερα Μενεσθεως, τε στρατευσαντος εις Τροιαν, φανερως Αιγυπτιον ὑπαρξαντα κτλ. All the great officers of the Babylonians and Perſians took their names from ſome ſacred title of the Sun. Herodotus mentions [60] Petazithes Magus, and [61] Patiramphes: the latter was charioteer to Xerxes in his expedition to Greece: but he was denominated from another office; for he was

[57] Deſcription de la Ville de Pekin. P. 5. He mentions Chao Kong. P. 3.

[58] See Obſervations and Inquiries. P. 163.

[59] Diodorus Siculus. L. 1. p. 25.

[60] L. 3. c. 61.

[61] L. 7. c. 40.

Patæcion is mentioned by Plutarch de audiendis Poetis. P. 21.

Patiramphes is for Pata-Ramphan, the prieſt of the God Ramphan, changed to Ramphas by the Greeks.

Ram-Phan is the great Phan or Phanes, a Deity well known in Egypt.

brother to Smerdis, and a Magus; which was a prieſt of the Sun. This term is ſometimes ſubjoined, as in Atropatia, a province in [62] Media; which was ſo named, as we learn from Strabo, [63] απο τε Ατροπατε ἡγεμονος. In the accounts of the Amazons likewiſe this word occurs. They are ſaid to have been called Aorpata, or according to the common reading in Herodotus, Oiorpata; which writer places them upon the Cimmerian Boſporus. [64] Τας δε Αμαζονας καλεεσι Σκυθαι Οιορπατα· δυναται δε το ενομα τετο κατ' Ελλαδα γλωσσαν ανδροκτονοι· Οιορ γαρ καλεεσι τον ανδρα, το δε πατα κτεινειν. This etymology is founded upon a notion that the Amazons were a community of women, who killed every man, with whom they had any commerce, and yet ſubſiſted as a people for ages. I ſhall hereafter ſpeak of the nations under this title; for there were more than one: but all of one family; all colonies from Egypt. The title above was given them from their worſhip: for Oiorpata, or, as ſome MSS. have it, Aor-pata, is the ſame as [65] Petah Or, the prieſt of Orus; or in a more lax ſenſe, the votaries of that God. They were Ανδροκτονοι; for they ſacrificed all ſtrangers, whom fortune brought upon their coaſt: ſo that the whole Euxine ſea, upon which they lived, was rendered infamous from their cruelty: but they did not take their name from this circumſtance.

[62] Alſo in Aſampatæ, a nation upon the Mæotis. Plin. L. 6. c. 7.

[63] L. 11. p. 794. He ſpeaks of it as a proper name; but it was certainly a title and term of office.

[64] Herodotus. L. 4. c. 110.

[65] Aor, is אור of the Chaldeans.

One

One of the Egyptian Deities was named Neith, and Neit; and analogous to the above her prieſts were ſtiled [66] Pataneit. They were alſo named Sonchin, which ſignifies a prieſt of the Sun: for Son, San, Zan, are of the ſame ſignification; and Son-Chin is Ζανος ἱερευς. Proclus ſays, that it was the title of the prieſts; and particularly of him, who preſided in the college of Neith at Saïs.

BEL and BAAL.

Bel, Bal, or Baal, is a Babyloniſh title, appropriated to the Sun; and made uſe of by the Amonians in other countries; particularly in Syria and Canaan. It ſignified Κυριος, or Lord, and is often found compounded with other terms; as in Bel-Adon, Belorus, Bal-hamon, Belochus, Bel-on; (from which laſt came Bellona of the Romans) and alſo Baal-ſhamaim, the great Lord of the Heavens. This was a title given by the Syrians to the Sun: [67] Τον Ἡλιον Βεελσαμην καλεσιν, ὁ εστι παρα Φοινιξι Κυριος Ουρανε, Ζευς δε παρ' Ἑλλησι. We may from hence decipher the name of the Sun, as mentioned before by Damaſcius, who ſtiles that

[66] Proclus in Timæum. L. 1. p. 31.
See Iablonſky. L. 1. c. 3. p. 57.
Clemens Alexand. Strom. L. 1. p. 356.
It is remarkable that the worſhipers of Wiſhnou or Viſtnou in India are now called Petacares, and are diſtinguiſhed by three red lines on their foreheads. The prieſts of Brama have the ſame title, Petac Arez, the prieſts of Arez or the Sun. Lucæ Viecampii Hiſt. Miſſion. Evangel. in India, 1747. c. 10. § 3. p. 57.

[67] Euſebius. Præp. Evang. L. 1. c. 10. p. 34.

Deity

Deity Bolathes : [68] Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζουσι. What he terms Bolathes is a compound of Bal-Ath, or Bal-Athis ; the ſame as Atis, and Atiſh of Lydia, Perſis, and other countries. Philo Biblius interprets it Zeus : Damaſcius ſuppoſed it to mean Cronus ; as did likewiſe Theophilus : [69] Ενιοι μεν σεβονται τον Κρονον, και τουτον αυτον ονομαζουσι Βηλ, και Βαλ, μαλιστα δι οικουντες τα ανατολικα κλιματα. This diverſity amounts to little : for I ſhall hereafter ſhew, that all the Grecian names of Deities, however appropriated, were originally titles of one God, and related to the Sun.

KEREN.

Keren ſignifies in its original ſenſe *a horn :* but was always eſteemed an emblem of power ; and made uſe of as a title of ſovereignty, and puiſſance. Hence it is common with the ſacred writers to ſay [70] *My horn ſhalt thou exalt—* [71] *his horn ſhall be exalted with honour—* [72] *the horn of Moab is cut off :* and the Evangeliſt [73] ſpeaks of Chriſt as *a horn of ſal-*

[68] Damaſcius apud Photium. c. 243.

Belus primus Rex Aſſyriorum, quos conſtat Saturnum (quem eundem et Solem dicunt) Junonemque coluiſſe. Servius in Virg. Æneid. L. 1.

[69] Theoph. ad Antolycum. L. 3. p. 399. Μη γινωσκοντες, μητε τις εστιν ὁ Κρονος, μητε τις εστιν ὁ Βηλος. Idem.

[70] Pſalm 92. v. 10.

[71] Pſalm 112. v. 9.

[72] Jeremiah. c. 48. v. 25.

[73] Luke. c. 1. v. 69.

vation

vation to the world. The Greeks often changed the nu final into ſigma: hence from keren they formed κερας, κερατος: and from thence they deduced the words κρατος, κρατερος: alſo κοιρανος, κρεων, and καρηνον; all relating to ſtrength and eminence. Gerenius, Γερηνιος, applied to Neſtor, is an Amonian term, and ſignifies a princely and venerable perſon. The Egyptian Crane for its great ſervices was held in high honour, being ſacred to the God of light, Abis (אב איש) or, as the Greeks expreſſed it, Ibis; from whence the name was given. It was alſo called Keren and Kerenus; by the Greeks Γερανος, the noble bird, being moſt honoured of any. It was a title of the Sun himſelf: for Apollo was named Craneüs, and [74] Carneüs; which was no other than Cereneüs, the ſupreme Deity, the Lord of light: and his feſtival ſtiled Carnea, Καρνεια, was an abbreviation of Κερενεια, Cerenea. The prieſt of Cybele in Phrygia was ſtiled Carnas; which was a title of the Deity, whom he ſerved; and of the ſame purport as Carneus above.

O P H.

Oph ſignifies a ſerpent, and was pronounced at times and expreſſed, Ope, [75] Oupis, Opis, Ops; and by Cicero [76] Upis.

[74] Pauſanias. L. 3. p. 239.

Callimachus. Hymn to Apollo. V. 71. He mentions Minerva Κραναια, Cranæa. L. 10. p. 886.

Among the Romans this title in later times was expreſſed Granus and Grannus: hence in Gruter Inſcriptions, P. 37. n. 10, 11, 12. APOLLINI GRANNO.

[75] The Dorians expreſſed it Ουπις. Palæphatus. P. 78.

[76] Cicero de Nat. Deor. L. 3. 23.

It was an emblem of the Sun; and alſo of time and eternity. It was worſhiped as a Deity, and eſteemed the ſame as Oſiris; by others the ſame as Vulcan. Vulcanus Ægyptiis Opas dictus eſt, eodem Cicerone [77] teſte. A ſerpent was alſo in the Egyptian language ſtiled Ob, or Aub: though it may poſſibly be only a variation of the term above. We are told by Orus Apollo, that the baſiliſk or royal ſerpent was named Oubaios: [78] Ουβαιος, ὁ εστιν Ἑλληνιστι Βασιλισκος. It ſhould have been rendered Ουβος, Oubus; for Ουβαιος is a poſſeſſive, and not a proper name. The Deity ſo denominated was eſteemed prophetic: and his temples were applied to as oracular. This idolatry is alluded to by Moſes,[79] who in the name of God forbids the Iſraelites ever to enquire of thoſe dæmons, Ob and Ideone: which ſhews that it was of great antiquity. The ſymbolical worſhip of the ſerpent was in the firſt ages very extenſive; and was introduced into all the myſteries, wherever celebrated: [80] Παρα παντι των νομιζομενων παρ' ὑμιν Θεων ΟΦΙΣ συμβολον μεγα και

[77] Huetii Demonſtratio. P. 83.

[78] Orus Apollo. c. 1. p. 2.

Some have by miſtake altered this to Ουραιον.

[79] Leviticus. c. 20. v. 27.

Deuteronomy. c. 18. v. 11. Tranſlated *a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.*

Tunc etiam ortæ ſunt opiniones, et ſententiæ; et inventi ſunt ex eis augures, et magni divinatores, et ſortilegi, et inquirentes Ob et Iideoni, et requirentes mortuos. Selden de Diis Syris. Synt. 1. c. 2. p. 48. from M. Maimonides in more Nebuchim.

[80] Juſtin Martyr's ſecond Apology. P. 6.

Of ſerpent worſhip ſee Euſebius. P. E. L. 1. c. 10. p. 40, 41. And Clementis Alexand. Cohort. P. 14. Arnobius. L. 5. Ælian. L. 10. c. 31. of the Aſp.

Herodotus. L. 2. c. 74.

μυστηριον

μυστηριον αναγεγραφεται. It is remarkable, that wherever the Amonians founded any places of worſhip, and introduced their rites, there was generally ſome ſtory of a ſerpent. There was a legend about a ſerpent at Colchis, at Thebes, and at Delphi: likewiſe in other places. The Greeks called Apollo himſelf Python, which is the ſame as Opis, Oupis, and Oub. The woman at Endor, who had a familiar ſpirit, is called [81] אוב, Oub, or Ob; and it is interpreted Pythoniſſa. The place, where ſhe reſided, ſeems to have been named from the worſhip there inſtituted: for Endor is compounded of En-Ador, and ſignifies Fons Pythonis, the fountain of light, the oracle of the God Ador. This oracle was probably founded by the Canaanites; and had never been totally ſuppreſſed. In ancient times they had no images in their temples, but in lieu of them uſed conical ſtones or pillars, called Βαιτυλια; under which repreſentation this Deity was often worſhipped. His pillar was alſo called [82] Abaddir, which ſhould be expreſſed Abadir, being a compound of Ab, אוב, and Adir; and means the ſerpent Deity, Addir, the ſame as Adorus. It was alſo compounded with On, a title of the ſame Deity: and Kircher ſays that Obion is ſtill among the people of Egypt the name of a ſerpent. אוב, Ob Moſi, Python, vox ab Ægyptiis ſumpta; quibus Obion ho-

[81] 1 Samuel. c. 28. v. 7. בעלת אוב.

[82] It is called Abdir, Abadir, and Abaddir by Priſcian. He ſuppoſes the ſtone Abaddir to have been that which Saturn ſwallowed inſtead of his ſon by Rhea. Abdir, et Abadir Βαιτυλος. l. 1. and in another part, Abadir Deus eſt. Dicitur et hoc nomine lapis ille, quem Saturnus dicitur devorâſſe pro Jove, quem Græci Βαιτυλον vocant. l. 2.

dieque ſerpentem ſonat. Ita [83] Kircher. The ſame alſo occurs in the Coptic lexicon. The worſhip of the ſerpent was very ancient among the Greeks; and is ſaid to have been introduced by Cecrops. [84] Philochorus Saturno, et Opi, primam in Atticâ ſtatuiſſe aram Cecropem dicit. But though ſome repreſent Opis as a diſtinct Deity; yet [85] others introduce the term rather as a title, and refer it to more Deities than one: Callimachus, who expreſſes it Oupis; confers it upon Diana, and plays upon the ſacred term:

[86] Ουπι, ανασσ' ευωπι.

It is often compounded with Chan; and expreſſed Canopus, Canophis, Canuphis, Cnuphis, Cneph: it is alſo otherwiſe combined; as in Ophon, Ophion, Oropus, Orobus, Inopus, Aſopus, Elopus, Ophitis, Onuphis, Ophel. From Caneph the Grecians formed Cyniphius, which they uſed for an epithet to Ammon:

[87] Non hic Cyniphius canetur Ammon,
Mitratum caput elevans arenis.

[83] Bochart. Hierozoicon. l. 1. c. 3. p. 22.

[84] Macrobius. Saturnalia. l. 1. c. 10. p. 162.

[85] The father of one of the goddeſſes, called Diana, had the name of Upis. Cicero de Naturâ Deorum. l. 3. 23.

It was conferred upon Diana herſelf, alſo upon Cybele, Rhea, Veſta, Terra, Juno. Vulcan was called Opas. Cicero de Nat. Deor. l. 3.

Ops was eſteemed the Goddeſs of riches: alſo the Deity of fire:

Ωπι ανασσα, πυρα προθυρος, πυρ προ των θυρων. Heſychius.

Την Αρτεμιν Θρακες Βενδιαν, Κρητες δε Δικτυναν, Λακεδαιμονιοι δε Ουπιν καλεσι.) Palæphatus. c 32. p. 78.

[86] Callimachus. Hymn to Diana. v. 204.

[87] Sidonius Apollinaris. Carm. 9. v. 190.

On

On the ſubject of ſerpent worſhip I ſhall ſpeak more at large in a particular treatiſe.

AIN.

Ain, An, En, for ſo it is at times expreſſed, ſignifies a fountain; and was prefixed to the names of many places, which were ſituated near fountains, and were denominated from them. In Canaan near the fords of Jordan were ſome celebrated waters; which from their name appear to have been of old ſacred to the Sun. The name of the place was [88] Ænon, or the fountain of the Sun; the ſame, to which people reſorted to be baptized by John: not from an opinion, that there was any ſanctity in the waters; for that notion had been for ages obliterated; and the name was given by the Canaanite: but [89] *John baptized in Ænon near to Salim, becauſe there was much water there: and they came, and were baptized.* Many places were ſtiled An-ait, An-abor, Anabouria, Anathon, Anopus, Anorus. Some of theſe were ſo called from their ſituation: others from the worſhip there eſtabliſhed. The Egyptians had many ſubordinate Deities, which they eſteemed ſo many emanations, απορροιαι, from their chief God; as we learn from Iamblichus, Pſellus, and Porphyry. Theſe derivatives they called [90] fountains, and

[88] Αινων εγγυς τα Σαλειμ. Euſebius de locorum nominibus in ſacrâ Script. Ain On, fons ſolis. Salem is not from Salem, peace, but from Sal, the Sun, the Sol of the Latines. Salim, Aquæ ſolis; alſo Aquæ ſalſæ.

[89] St. John. c. 3. v. 23.

[90] Pythagoras uſed to ſwear by τετρακτυν παγαν αειναϑ φυσεως. See Stanley of the Chaldaic Philoſophy, and Selden de Diis Syris. Synt. 2. c. 1. p. 135.

and ſuppoſed them to be derived from the Sun; whom they looked upon as the ſource of all things. Hence they formed Ath-El, and Ath-Ain, the [91] Athela, and Athena of the Greeks. Theſe were two titles appropriated to the ſame perſonage, Divine Wiſdom; who was ſuppoſed to ſpring from the head of her father. Wherever the Amonian religion was propagated, names of this ſort will occur; being originally given from the mode of worſhip eſtabliſhed [92]. Hence ſo many places ſtiled Anthedon, Anthemus, Ain-ſhemeſh, and the like. The nymph OEnone was in reality a fountain, Ain-On, in Phrygia; and ſacred to the ſame Deity: and agreeably to this ſhe is ſaid to have been the daughter of the river [93] Cebrenus. The iſland Ægina was named [94] OEnone, and OEnopia, probably from its worſhip. As Divine Wiſdom was ſometimes expreſſed Aith-Ain, or Αθηνα; ſo at other times the terms were reverſed, and a Deity conſtituted called An-Ait. Temples to this Goddeſs occur at Ecbatana in Media: alſo in Meſopotamia, Perſis, Armenia, and Cappadocia; where the rites of fire were particularly obſerved. She was not unknown

Και πηγη πηγων, και πηγων πειρας ἁπασων. Oracle concerning the Deity, quoted in notes to Iamblichus. P. 299.

[91] Athenagor. Legatio. P. 293.

[92] The Amonians dealt largely in fountain worſhip: that is in the adoration of ſubordinate dæmons, which they ſuppoſed to be emanations and derivatives from their chief Deity. They called them Zones, Intelligences, Fountains, &c. See Pſellus and Stanley upon the Chaldaic Philoſophy. P. 17. c. 3.

See Proclus on the Theology of Plato. L. 5. c. 34. p. 315.

[93] Edita de magno flumine Nympha fui. Ovid. Epiſt. 5. v. 10.

Some make her the daughter of Cebrenus; others of the river Xanthus.

[94] Plin. N. H. L. 4. c. 12.

among

among the ancient Canaanites; for a temple called Beth-Anath is mentioned in the book of [95] Joſhua. Of theſe temples, and the Puratheia there eſtabliſhed, accounts may be ſeen in many parts of Strabo.

I have mentioned, that all ſprings and baths were ſacred to the Sun: on which account they were called Bal-ain; the fountains of the great Lord of Heaven; from whence the Greeks formed Βαλανεια: and the Romans Balnea. The ſouthern ſeas abounded formerly with large whales: and it is well known, that they have apertures near their noſtrils, through which they ſpout water in a large ſtream, and to a great height. Hence they too had the name of Bal-Ain, or Balænæ. For every thing uncommon was by the Amonians conſecrated to the Deity, and denominated from his titles. This is very apparent in all the animals of Egypt.

The term Ουρανος, Ouranus, related properly to the orb of the Sun; but was in aftertimes made to comprehend the whole expanſe of the heavens. It is compounded of Our-ain, the fountain of Orus; and ſhews to what it alludes, by its etymology. Many places were named Ees-ain, the reverſe of Ain-ees, or Hanes: and others farther compounded Am-ees-ain, and Cam-ees-ain, rendered Amiſene, and Camiſene: the natural hiſtories of which places will generally authenticate the etymology. The Amonians ſettled upon the Tiber: and the ancient town Janiculum was originally named [96] Cameſe; and the region about it Cameſene: undoubtedly from the fountain Cameſene, called

[95] Joſhua. c. 19. v. 38.

[96] Macrobius, Sat. l. 1. c. 7. p. 151.

afterward

afterward Anna Perenna, whoſe waters ran into the ſacred pool [97] Numicius: and whoſe prieſts were the Camœnæ.

I am ſenſible, that ſome very learned men do not quite approve of terms being thus reverſed, as I have exhibited them in Ath-ain, Bal-ain, Our-ain, Cam-ain, and in other examples: and it is eſteemed a deviation from the common uſage in the Hebrew language; where the governing word, as it is termed, always comes firſt. Of this there are many inſtances; ſuch as Ain-Shemeſh, Ain-Gaddi, Ain-Miſhpat, Ain-Rogel, &c. alſo Beth-El, Beth-Dagon, Beth-Aven, Beth-Oron. But, with ſubmiſſion, this does not affect the etymologies, which I have laid before the Reader: for I do not deduce them from the Hebrew. And though there may have been of old a great ſimilitude between that language, and thoſe of Egypt, Cutha, and Canaan: yet they were all different tongues. There was once but one language among the ſons of men [98]. Upon the diſperſion of mankind, this was branched out into dialects; and thoſe again were ſubdivided: all which varied every age; not only in reſpect to one another; but each language differed from its ſelf more and more continually. It is therefore impoſſible to reduce the whole of theſe to the mode, and ſtandard of any one. Beſides, the terms, of which I ſuppoſe

[97] Fontis ſtagna Numici. Virg. l. 7. 150.

Egeria eſt, quæ præbet aquas, Dea grata Camœnis. Ovid. See Plutarch. Numa.

[98] It is my opinion that there are two events recorded by Moſes, Gen. c. 10. throughout; and Gen. c. 11. v. 8. 9. One was a regular migration of mankind in general to the countries allotted to them: the other was a diſperſion which related to ſome particulars. Of this hereafter I ſhall treat at large.

theſe names to be formed, are not properly in regimine; but are uſed adjectively, as is common almoſt in every language. We meet in the Grecian writings with [99] Ἑλληνα στρατον, Ἑλλαδα διαλεκτον, εσβεσεν Ἑλλαδα φωνην. Alſo νασον Σικελαν, γυναικα μαζον, Περσην στρατον, ναυτην δρομον, Σκυθην οιμον. Why may we not ſuppoſe, that the ſame uſage prevailed in Cutha, and in Egypt? And this practice was not entirely foreign to the Hebrews. We read indeed of Beer-ſheba, Beer-lahoiroi, &c. but we alſo read of [100] Baalath-Beer, exactly ſimilar to the inſtances, which I have produced. We meet in the ſacred writings with Beth-El, and Beth-Dagon: but we ſometimes find the governing word poſtponed, as in Elizabeth, or temple of Eliza. It was a Canaanitiſh [1] name, the ſame as Eliſa, Eleuſa, Elaſa of Greece and other countries. It was a compound of El-Ees, and related to the God of light, as I have before ſhewn. It was made a feminine in aftertimes: and

[99] Νασον Σικελαν. Theocritus. Idyll. 1. v. 124.

Γυναικα τε θησατο μαζον. Homer. Il. Ω. v. 58.

Σκυθην ες οιμον, αβατον εις ερημιαν. Æſchyl. Prometh. v. 2.

To give inſtances in our own language would be needleſs.

[100] Joſhua. c. 19. v. 8. Baalath-Beer, the well or ſpring of Baal-Ath.

[1] The Jews often took foreign names; of which we have inſtances in Onias, Hyrcanus, Barptolemæus, &c.

Solinus, c. 25. mentions an altar found in North-Britain, inſcribed to Ulyſſes: but Goropius Becanus very truly ſuppoſes it to have been dedicated to the Goddeſs Eliſſa, or Eliza.

Ab Eliſſâ Tyriâ, quam quidam Dido autumant. Velleius Paterculus. L. 1.

Eliſa, quamdiu Carthago invicta fuit, pro Deâ culta eſt. Juſtin. L. 18. c. 6.

The worſhip of Eliſa was carried to Carthage from Canaan and Syria: in theſe parts ſhe was firſt worſhiped; and her temple from that worſhip was called Eliza Beth.

was

was a name aſſumed by women of the country ſtiled Phenicia, as well as by thoſe of Carthage. Hence Dido has this as a ſecondary appellation; and mention is made by the Poet of Dii morientis [2] Elizæ, though it was properly the name of a Deity. It may be ſaid, that theſe names are foreign to the Hebrews, though ſometimes adopted by them: and I readily grant it; for it is the whole, that I contend for. All, that I want to have allowed, is, that different nations in their ſeveral tongues had different modes of collocation and expreſſion: becauſe I think it as unreaſonable to determine the uſage of the Egyptians and ancient Chaldeans by the method of the Hebrews, as it would be to reduce the Hebrew to the mode and ſtandard of Egypt. What in Joſhua, c. 19. v. 8. is Baaleth, is, 1 Kings, c. 16. v. 31. Eth-baal: ſo that even in the ſacred writings we find terms of this ſort tranſpoſed. But in reſpect to foreign names, eſpecially of places, there are numberleſs inſtances ſimilar to thoſe, which I have produced. They occur in all hiſtories of countries both ancient and modern. We read of Pharbeth, and Phainobeth in Egypt: of Themiſkir, and [3] Tigranocerta, which ſignifies Tigranes' city,

[2] Sarbeth or Sarabeth is of the ſame analogy, being put for Beth-Sar or Sara, οικος κυριᾳ, or κυριακη; as a feminine, anſwering to the houſe of our Lady. Απο ορους Σαραβαθα. Epiphanius de vitis Prophetar. P. 248. See Relandi Palæſtina. P. 984.

[3] Damaſcus is called by the natives Damaſec, and Damakir. The latter ſignifies the town of Dama or Adama: by which is not meant Adam, the father of mankind; but Ad Ham, the Lord Ham, the father of the Amonians. Abulfeda ſtiles Damaſcus, Damakir. P. 15. Sec or Shec is a prince. Damaſec ſignifies principis Ad-Amæ (Civitas). From a notion however of Adama ſignifying Adam, a ſtory prevailed that he was buried at Damaſcus. This is ſo far uſeful, as to

city, in Cappadocia, and Armenia. Among the eaſtern nations at this day the names of the principal places are of this manner of conſtruction; ſuch as Pharſabad, Jehenabad, Amenabad: ſuch alſo Indoſtan, Pharſiſtan, Moguliſtan, with many others. Hence I hope, if I meet with a temple or city, called Hanes, or Urania, I may venture to derive it from An-Ees, or Ur-Ain, however the terms may be diſpoſed. And I may proceed farther to ſuppoſe that it was denominated the fountain of light; as I am able to ſupport my etymology by the hiſtory of the place. Or if I ſhould meet with a country called Azania, I may in like manner derive it from Az-An, a fountain ſacred to the Sun; from whence the country was named. And I may ſuppoſe this fountain to have been ſacred to the God of light on account of ſome real, or imputed, quality in its waters: eſpecially if I have any hiſtory to ſupport my etymology. As there was a region named Azania in Arcadia, the reader may judge of my

ſhew that Damaſec was an abbreviation of Adamaſec, and Damakir of Adama-kir.

Alſo Κυρεσκαρτα, the city of Kuros, the Sun. Stephanus Byzant. Manakarta, Δαδοκαρτα, Ζαδρακαρτα. See Bochart. notæ in Steph. Byzantinum. P. 823.

Vologeſakerta. Plin. L. 6. p. 332.

There was No-Amon in Egypt, and Amon-No. Guebr-abad. Hyde. P. 363. Ghavrabad. P. 364. Ateſh-chana, domus ignis. P. 359. An-Ath, whoſe temple in Canaan was ſtiled Beth-Anath, is found often reverſed, and ſtiled Ath-An; whence came Athana, and Αθηνα of the Greeks. Anath ſignified the fountain of light, and was abbreviated Nath and Neith by the Egyptians. They worſhiped under this title a divine emanation, ſuppoſed to be the Goddeſs of Wiſdom. The Athenians, who came from Sais in Egypt, were denominated from this Deity, whom they expreſſed Ath-An, or Αθηνη, after the Ionian manner. Της πολεως (Σαϊτων) Θεος αρχηγος εστιν, Αιγυπτιστι μεν τ'ονομα Νηϊθ, Ἑλληνιστι δε, ὡς ὁ εκεινων λογος, Αθηνα. Plato in Timæo. P. 21.

interpretation by the account given of the excellence of its waters. [4]Αζανια, μερος της Αρκαδιας—εστι κρηνη της Αζανιας, ἡ τας γευσαμενας τα ὑδατος ποιει μηδε την οσμην τα οινα ανεχεσθαι. Hanes in [5] Egypt was the reverſe of Azan; formed however of the ſame terms, and of the ſame purport preciſely.

In reſpect to this city it may be objected, that if it had ſignified, what I ſuppoſe, we ſhould have found it in the ſacred text, inſtead of חנם, expreſſed עין אש. If this were true, we muſt be obliged to ſuppoſe, whenever the ſacred writers found a foreign name, compoſed of terms not unlike ſome in their own language, that they formed them according to their own mode of expreſſion, and reduced them to the Hebrew orthography. In ſhort, if the etymology of an Egyptian or Syriac name could be poſſibly obtained in their own language, that they had always an eye to ſuch etymology; and rendered the word preciſely according to the Hebrew manner of writing and pronunciation. But this cannot be allowed. We cannot ſuppoſe the ſacred writers to have been ſo unneceſſarily ſcrupulous. As far as I can judge, they appear to have acted in a manner quite the reverſe. They ſeem to have laid down an excellent rule, which would have been attended with great utility, had it been univerſally followed: this was, of exhibiting every name, as it was expreſſed at the time when they wrote, and by the people, to whom they addreſſed themſelves. If this people through length of time did not keep up to the original etymology in their pronun-

[4] Stephanus Byzantinus.

[5] Iſaiah. c. 30. v. 4.

Of Hanes I ſhall hereafter treat more fully.

ciation,

ciation, it was unneceſſary for the ſacred Penmen to maintain it in their writings. They wrote to be underſtood: but would have defeated their own purpoſe, if they had called things by names, which no longer exiſted. If length of time had introduced any variations, thoſe changes were attended to: what was called Shechem by Moſes, is termed [6] Σιχαρ or Συχαρ by the [7] Apoſtle.

APHA, APHTHA, PTHA, PTHAS.

Fire, and likewiſe the God of fire, was by the Amonians ſtiled Apthas, and Aptha; contracted, and by different authors expreſſed, Apha, Pthas, and Ptha. He is by Suidas ſuppoſed to have been the Vulcan of Memphis. Φθας, ὁ Ηφαιστος παρα [8] Μεμφιταις. And Cicero makes him the ſame

[6] Geneſis. c. 34. v. 4. John. c. 4. v. 5. It is called Σηχωρ by Syncellus. P. 100.

[7] The ſame term is not always uniformly expreſſed even by the ſacred writers. They vary at different times both in reſpect to names of places and of men. What is in Numbers, c. 13. 8. הושע, Hoſhea, is in Joſhua. c. 1. v. 1. יהושע Jehoſhua: and in the Acts, c. 7. v. 45. Jeſus, Ιησε. Balaam the ſon of Beor, Numbers, c. 22. v. 5. is called the ſon of Boſor, 2 Peter. c. 2. v. 15.

Thus Quirinus or Quirinius is ſtiled Curenius, Luke. c. 2. v. 2. and Lazarus put for Eleaſar, Luke. c. 16. v. 20. and John. c. 11. v. 2.

Baal-Zebub, Βεελζεβελ, Matthew. c. 12. v. 24. So Bethbara in Judges, c. 7. v. 24. is Bethabara of John. c. 1. v. 28.

Almug, a ſpecies of Cedar mentioned 1 Kings. c. 10. v. 11. is ſtiled Algum in 2 Chron. c. 2. v. 8. The city Chala of Moſes, Gen. c. 10. v. 12. is Calne of Iſaiah. *Is not Chalno as Carchemiſh?* c. 10. v. 9. Jerubbaal of Judges is Jerubbeſeth, 2 Samuel c. 11. v. 21. Ram, 1 Chron. c. 2. v. 10. is Aram in Matth. c. 1. v. 3. Ruth. c. 4. v. 19. Heſron begat Ram.

Percuſſit Dominus Philiſtim a Gebah ad Gazar. 2 Sam. c. 5. v. 25.

Percuſſit Deus Philiſtim a Gibeon ad Gazarah. 1 Chron. c. 14. v. 16.

[8] Iamblichus ſays the ſame: Ἑλληνες δε εις Ηφαιστον μεταλαμβανουσι τον Φθα.
Iamblichus de Myſter. Sect. 8. c. 3. p. 159.

Deity of the Romans. [9] Secundus, (Vulcanus) Nilo natus, Phas, ut Ægyptii appellant, quem cuſtodem eſſe Ægypti volunt. The author of the Clementines deſcribes him much to the ſame purpoſe. [10] Αιγυπτιοι δε ὁμοιως——το πυρ ιδιᾳ διαλεκτῳ Φθα εκαλεσαν, ὁ ἑρμηνευεται Ἡφαιστος. [11] Huetius takes notice of the different ways, in which this name is expreſſed: Vulcano Pthas, et Apthas nomen fuiſſe ſcribit Suidas. Narrat Euſebius Ptha Ægyptiorum eundem eſſe ac Vulcanum Græcorum: Patrem illi fuiſſe Cnef, rerum opificem. However the Greeks and Romans may have appropriated the term, it was properly a title of [12] Amon: and Iamblichus acknowledges as much in a [13] chapter, wherein he particularly treats of him. But at the ſame time it related to fire: and every place, in the compoſition of whoſe name it is found, will have a reference to that element, or to its worſhip.

[9] Cicero de Natura Deorum. L. 3. c. 22.

[10] Auctor Clementinorum. Hom. 9. P. 687. Cotelerii.

[11] Huetii Demonſtratio Evan. P. 88.

[12] It is ſometimes compounded, and rendered Am-Apha; after the Ionic manner expreſſed Ημφα; by Iamblichus Ημφ. Κατ' αλλην δε ταξιν προσαττει θεον Ημφ. Sect. 8. c. 3. p. 158.

Hemeph was properly Ham-Apha, the God of fire.

It was alſo rendered Camephis, Καμφις and Καμφη, from Cam-Apha. Stobæus from Hermes.

By Aſclepiades, Καμηφις, or Κμηφις. Καμηφιν τον ἡλιον ειναι φησιν αυτον τον δημιουργον νεον τον νοητον. Apud Damaſcium in vita Iſidori. Photius.

[13] Iamblichus. Sect. 8. c. 3. p. 159.

Hence ἅπτω, incendo: alſo Aptha, an inflammation, a fiery eruption.

Αφθα, ἡ εν στοματι ἑλκωσις. Heſychius.

Αφθα, λεγεται εξαιθηματων ειδος κλ. Etymolog. Mag.

There

There was a place called Aphytis in Thrace, where the Amonians ſettled very early; and where was an oracular temple of Amon. [14] Αφυτη, η Αφυτις, πολις προς τη Παλλληνη Θρᾳκης, απο Αφυος τινος εγχωριυ. Εσχε δε ἡ πολις μαντειον τυ Αμμωνος. *Aphyte, or Aphytis, is a city hard by Pallene in Thrace, ſo called from one Aphys, a native of thoſe parts. This city had once an oracular temple of Ammon.*

It ſtood in the very country called Phlegra, where the worſhip of fire once particularly prevailed. There was a city Aphace; alſo a temple of that name in Mount Libanus, ſacred to Venus Aphacitis, and denominated from fire. Here too was an oracle: for moſt temples of old were ſuppoſed to be oracular. It is deſcribed by Zoſimus, who ſays, [15] that near the temple was a large lake made by art, in ſhape like a ſtar. About the building, and in the neighbouring ground, there at times appeared a fire of a globular figure, which burned like a lamp. It generally ſhewed itſelf at times, when a celebrity was held: and he adds, that even in his time it was frequently ſeen.

All the Deities of Greece were αποσπασματα, or derivatives, formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their ſecondary appellations: for we read not only of Vulcan, but of Diana being called [16] Apha, and Aphæa; and in Crete Dictynna had the ſame name: Heſychius obſerves, Αφαια, ἡ Δικτυννα. Caſtor and Pollux were

[14] Stephanus Byzantinus

[15] Zoſimus. L. 1. p. 53.

See Etymolog. Magnum, Apha.

[16] Pauſanias. L. 2. p. 180.

ſtiled

ſtiled [17] Αφετηριοι: and Mars [18] Aphæus was worſhiped in Arcadia. Apollo was likewiſe called [19] Αφητωρ: but it was properly the place of worſhip; though Heſychius otherwiſe explains it. Aphetor was what the ancient Dorians expreſſed Apha-Tor, a [20] fire tower or Prutaneum; the ſame, which the Latines called of old Pur-tor, of the like ſignification. This in aftertimes was rendered Prætorium: and the chief perſons, who officiated, Prætores. They were originally prieſts of fire; and for that reaſon were called [21] Aphetæ: and every Prætor had a brazier of live coals carried before him, as a badge of his office.

AST, ASTA, ESTA, HESTIA.

Aſt, Aſta, Eſta, ſignified fire, and alſo the Deity of that element. The Greeks expreſſed it Ἑστια, and the Romans, Veſta. Plutarch, ſpeaking of the ſacred water of Numicius being diſcovered by the prieſteſſes of this Deity, calls them the virgins of [22] Heſtia. Eſta and Aſta ſignified alſo a ſacred

[17] Pauſanias. L. 3. p. 242. ſuppoſed to be named from races.

[18] Pauſanias. L. 8. p. 692. or Αφρειος, as ſome read it.

In like manner Αφθαλα και Αφθαια, Ἑκατη. Stephanus Byzantinus.

[19] Cælius Rhodig. L. 8. c. 16. Αφητωρ, ὁ εν τοις Δελφοις θεος. Auctor Antiquus apud Lilium Gyraldum. Syntag. 7.

[20] Theſe towers were oracular temples; and Heſychius expreſly ſays, Αφητορεια, μαντεια. Αφητορος, προφητευοντος. Heſychius. Αφητορος Απολλωνος. Iliad. L. A. v. 404. Προφητευοντος και μαντευομενε. Schol. ibid.

[21] See Hoffman. Lexic.

[22] Plutarch. Numa. Vol. 1. p. 68. Ὑδωρ ἱερον αποδειξαι ταις Ἑστιαισι παρθενοις.

cred hearth. In early times every diſtrict was divided according to the number of the ſacred hearths; each of which conſtituted a community, or pariſh. They were in different parts ſtiled Puratheia, Empureia, Prutaneia, and Prætoria: alſo [23] Phratriai, and Apaturia: but the moſt common name was Aſta. Theſe were all places of general rendezvous for people of the ſame community. Here were kept up perpetual fires: and places of this ſort were made uſe of for courts of judicature, where the laws of the country, Θεμιϛαι, were explained, and inforced. Hence Homer ſpeaking of a perſon not worthy of the rights of ſociety, calls him [24] Αφρητωρ, αθεμιϛος, ανεϛιος.

The names of theſe buildings were given to them from the rites there practiſed; all which related to fire. The term Aſta was in aftertimes by the Greeks expreſſed, Αϛυ, Aſtu; and appropriated to a city. The name of Athens was at firſt [25] Aſtu; and then Athenæ of the ſame purport: for Athenæ is a compound of Ath-En, Ignis fons; in which name there is a reference both to the guardian Goddeſs of the city; and alſo to the perpetual fire preſerved within its precincts. The God of fire, Hephaiſtus, was an Egyptian

Nec tu aliud Veſtam, quam vivam intellige flammam.
Ovid. Faſti. L. 6. v. 291.

[23] Φρατορας, τϐς τηϛ αυτης μετεχοντας Φρατριας, συγγενεις. Heſychius. Απατϐρια, ἑορτη Αθηναιϛιν. Heſychius. Apaturia is compounded of Apatour, a fire-tower. Phrator is a metatheſis for Phar-Tor, from Phur, ignis. So Prætor and Prætorium are from Pur-tor of the ſame purport. The general name for all of them was Purgoi, ſtill with a reference to fire.

[24] Iliad. A. v. 63.

[25] Diodorus Siculus. L. 1. p. 24.

compound

compound of Apha-Aſtus, rendered by the Ionian Greeks Hephæſtus.

The [25] Camœnæ of Latium, who were ſuppoſed to have ſhewn the ſacred fountain to the Veſtals, were probably the original prieſteſſes, whoſe buſineſs it was to fetch water for luſtrations from that ſtream. For Cam-Ain is the fountain of the Sun: and the Camœnæ were named from their attendance upon that Deity. The Hymns in the temples of this God were ſung by theſe women: hence the Camœnæ were made preſidents of muſic.

Many regions, where the rites of fire were kept up, will be found to have been named Aſta, Heſtia, Heſtiæa, Hephæſtia; or to have had cities ſo [26] called. This will appear from the hiſtories of Theſſaly, Lycia, Egypt, Lemnos; as well as from other countries.

From Aſta and Eſta come the terms Æſtas, Æſtus, Æſtuo, Αϛυ, Ἑϛια, Ἑϛιαζειν.

SHEM, SHAMEN, SHEMESH.

Shem, and Shameſh, are terms, which relate to the heavens, and to the Sun, ſimilar to שום, שמש שמים, of the He-

[25] Plutarch. Numa. P. 62.

[26] In Syria was Aſtacus, or the city of Chus: and Aſtacur, the city of the Sun. In other parts were Aſtacures, and Aſtaceni, nations: Aſtacenus Sinus; Aſtaboras; Aſtabeni; Aſtabus and Aſtaſaba in Ethiopia; Aſtalepha at Colchis; Aſta and Aſtea in Gedroſia; Aſta in Spain, and Liguria; Aſta and regio Aſtica in Thrace.

Doris named Heſtiæotis. Strabo. L. 9. p. 668.

Παι Ῥεας, ἁ γε Πρυτανεια λελογχας, Ἑϛια.

Pindar. Nem. Ode 11. v. 1.

brews.

brews. Many places of reputed ſanctity, ſuch as Same, Samos, Samothrace, Samorna, were denominated from it. Philo Biblius informs us, that the Syrians, and Canaanites, lifted up their hands to Baal-Samen, the Lord of Heaven; under which title they honoured the Sun: [27] Τας χειρας οργειν εις ϑρανϑς προς τον Ἡλιον· τϑτον γαρ, φησι, ϑεον ενομιζον μονον, ΟΥΡΑΝΟΥ ΚΥΡΙΟΝ ΒΑΑΛΣΑΜΗΝ καλϑντες. Epheſus was a place of great ſanctity: and its original name was [28] Samorna; which ſeems to be a compound of Sam-Oran, Cœleſtis Sol, fons Lucis. We read of Samicon in Elis, [29] χωριον Σαμικον, with a ſacred cavern: and of a town called [30] Samia, which lay above it. The word Σεμνος was a contraction of Semanos, from Sema-on; and properly ſignified divine and celeſtial. Hence σεμναι ϑεαι, σεμνη κορα. Ancient Syria was particularly devoted to the worſhip of the Sun, and of the Heavens; and it was by the natives called Shems and Shams: which undoubtedly means the land of Shemeſh, from the worſhip there followed. It retains the name at this [31] day. In Canaan was a town and temple,

[27] Philo apud Euſeb. Præp. Evang. L. 1. c. 10.

Arabibus Sol Talos, Ταλος, et Samaſa. Lilius Gyrald. Syntag. 7. p. 280.

[28] Stephanus Byzant.

[29] Pauſanias. L. 5. p. 386.

[30] Pauſanias. L. 5. p. 387, 388.

[31] Abulfeda. Tab. Syriæ. P. 5. Syria Scham appellata. Dividitur Syria in quinque præfecturas, quarum unicuique nomine proprio nomen, Al Scham, ſcil. *Syriæ*, commune datur. Excerptum ex Ibn Ol Wardi. P. 176.

Abulfeda ſuppoſes, that Syria is called Scham, quaſi ſiniſtra. It was called Sham for the ſame reaſon that it was called Syria. Συρος γαρ ὁ ἡλιος, the ſame as Σειριος. Perſæ Συρη Deum vocant. Lilius Gyraldus. Syntag. 1. p. 5. Συρια ϑεα, i. e. Dea Cœleſtis. Syria is called at this day Souriſtan. Souris from Sehor, Sol, Σειριος of Greece.

called Beth-Shemeſh. What ſome expreſſed Shem and Sham, the Lubim ſeem to have pronounced Zam: hence the capital of Numidia was named Zama, and Zamana, from Shamen, Cœleſtis. This we may learn from an inſcription in [32] Reineccius.

JULIO. PROCULO.
PRÆF. URB. PATRONO.
COL. BYZACENÆ. ET. PA
TRONO. COLON. ÆLIÆ.
[33] ZAMANÆ. REGIÆ.

Ham being the Apollo of the eaſt, was worſhiped as the Sun; and was alſo called Sham and Shem. This has been the cauſe of much perplexity, and miſtake: for by theſe means many of his poſterity have been referred to a wrong line, and reputed the ſons of Shem; the title of one brother not being diſtinguiſhed from the real name of the other. Hence the Chaldeans have by ſome been adjudged to the line of [34] Shem: and Amalek, together with the people of that name, have been placed to the ſame account. His genealogy is accordingly repreſented by Ebn Patric. He makes him the ſon of Aad, and great grandſon of Shem. [35] Fuitque Aad filius Arami, filius Shemi, filius Noæ. The author

[32] Reineccii Syntagma. Claſs. 6. cxxii. p. 458.

[33] El-Samen was probably the name of the chief temple at Zama; and compriſed the titles of the Deity, whom the Numidians worſhiped. El Samen ſignifies Deus Cœleſtis, or Cœlorum: which El Samen was changed by the Romans to Ælia Zamana.

[34] Ἱερον δε οἱ Χαλδαιοι απο τε Σημ καταγονται, ἐξ ὁ και ὁ Αβρααμ. Syncelli Chronograph. P. 98.

[35] Eutychii ſive Ebn Patricii Hiſt. Vol. 1. p. 60.

of

of the Chronicon Paſchale ſpeaks of [36] Chus, as of the line of Shem: and Theophilus in his treatiſe to Autolycus does the ſame by [37] Mizraïm. Others go farther, and add Canaan to the [38] number. Now theſe are confeſſedly the immediate ſons of [39] Ham: ſo that we may underſtand, who was properly alluded to in theſe paſſages under the name of Shem.

MACAR.

This was a ſacred title given by the Amonians to their Gods; which often occurs in the Orphic hymns, when any Deity is invoked.

[40] Κλυθι, Μακαρ Παιαν, τιτυοκτονε, Φοιβε Λυκωρευ.

[41] Κλυθι, Μακαρ, πανδερκες εχων αιωνιον ομμα.

Many people aſſumed to themſelves this title; and were ſtiled [42] Μακαρες, or Macarians: and various colonies were ſuppoſed to have been led by an imaginary perſonage Macar,

[36] Εκ της φυλης τε Σημ Χους ονοματι, ὁ Αιθιοψ. Chron. Paſchal. P. 36.

[37] Ἑτερος δε υἱος τε Σημ — ονομάτι Μεϛραείμ. Theophilus ad Autolyc. L. 2. p. 370.

[38] Alii Shemi filium faciunt Canaanem. Relandi Palæſtina. V. 1. p. 7.

[39] The ſons of Ham; Cuſh and Mizraim, and Phut, and Canaan. Geneſis. c. 10. v. 6.

Ham is the father of Canaan. Geneſis. c. 9. v. 18, 22.

From Sam, and Samen, came Summus; and Hercules Summanus; Samabethi, Samanæi, Samonacodoma.

[40] Orphic. Hymn. 33.

[41] Orphic. Hymn. 7. So Ελθε Μακαρ, to Hercules, and to Pan. Κλυθι Μακαρ, to Dionuſus. Alſo Μακαρ Νηρευς. Κλυθι, Μακαρ, φωναι, to Corybas the Sun.

[42] Μελπων δ' ὁπλοτερων Μακαρων γενεσιν τε, κρισιν τε.

Orphic. Argonaut. v. 42.

or [43] Macareus. In conſequence of this we find, that the moſt ancient name of many cities and iſlands was Macra, Macris, and [44] Macaria. The Grecians ſuppoſed the term Macar to ſignify happy; whence Μακαρες θεοι was interpreted ευδαιμονες: but whether this was the original purport of the word, may be difficult to determine. It is certain that it was a favourite term: and many places of ſanctity were denominated from it. Macar, as a perſon, was by ſome eſteemed the offspring of [45] Lycaon: by others the ſon of [46] Æolus. Diodorus Siculus calls him [47] Macareus, and ſpeaks of him as the ſon of Jupiter. This term is often found compounded, Macar-On: from whence people were

[43] Diodorus Siculus. L. 5. p. 327, 328.

We read of Macaria in the Red Sea. Plin. L. 6. c. 29.

Το Τυρκαιον οροϛ, και Μακαρια. Diodorus Sic. L. 3. p. 173.

[44] Cyprus was called Μακαρια, with a town of the ſame name. Ptolem.

Leſbos Macaria. Clariſſima Leſbos; appellata Lana, Pelaſgia, Aigeira, Æthiope, Macaria, a Macareo Jovis nepote. Plin. L. 5. c. 31. and Mela. L. 2. c. 7. p. 209.

Ὁσσον Λεσβοϛ ανω Μακαρος εδος εντος εεργει. Homer. Iliad. Ω. v. 544.

Rhodes called Macaria. Plin. L. 5. c. 31.

A fountain in Attica was called Macaria. Pauſanias. L. 1. p. 79.

Part of Thrace, Macaria. Apollonius Rhod. L. 1. v. 1115.

A city in Arcadia, Μακαριαι. Steph. Byzant.

Μακαρ, a king of Leſbos. Clement. Cohort. P. 27.

An iſland of Lycia, Macara. Steph. Byzant.

The Macares, who were the reputed ſons of Deucalion, after a deluge ſettled in Chios, Rhodes, and other iſlands. Diodorus Sic. L. 5. p. 347.

[45] Pauſanias. L. 8. p. 602. He ſpeaks of Macaria the daughter of Hercules. L. 1. p. 80.

[46] Pauſanias. L. 10. p. 896.

[47] Diodorus. L. 5. p. 347. Μακαρ ὁ Κρινακε. Schol. in Homer. Iliad. Ω. v. 544.

deno-

denominated Μακαρωνες, and [48] Μακρωνες; and places were called Μακρων. This probably was the original of the name given to Iſlands, which were ſtiled Μακαρων νησοι. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Bœotia was in like manner called [49] Μακαρων νησος. It was certainly an Amonian ſacred term. The inland city Oäſis ſtood in an Egyptian province, which had the [50] ſame name: ſo that the meaning muſt not be ſought for in Greece. This term was ſometimes expreſſed as a feminine, Macris, and Macra: and by the Grecians was interpreted *longa*; as if it related to extent. It was certainly an ancient word, and related to their theology: but was grown ſo obſolete, that the original purport could not be retrieved. I think we may be aſſured that it had no relation to length. Eubœa was of old called Macris; and may be looked upon as comparatively long: but Icarus, Rhodes, and Chios, were likewiſe called ſo: and they did not project in length more than the iſlands in their [51] neighbourhood. They were therefore not

[48] Οι Σαννοι, ὃς προτερον ελεγον Μακρωνας. Strabo. L. 12.

Sanni, Σαννοι, means Heliadæ, the ſame as Macarones. Μακρωιες, near Colchis, οἱ νυν Σαννοι. Stephanus Byzant.

[49] The ſame as the Cadmeum. Μακαρων νησος, ἡ ακροπολις των εν Βοιωτια Θηβων το παλαιον, ὡς ὁ Παρμενιδης. Suidas.

Diodorus Siculus. L. 5. p. 347. Μακαρων νησοι near Britain and Thule. Scholia in Lycophron. V. 1200.

Αιδ' εισιν Μακαρων νησοι, τοθι περ τον αριστον
Ζηνα, Θεων βασιληα, Ρεη τεκε τωδ' επι χωρῳ.

Of the Theban Acropolis, Tzetzes in Lycophron. V. 1194.

[50] Herodotus. L. 3. c. 16.

[51] Macra, a river in Italy. Plin. L. 3. c. 5.

denominated from their figure. There was a cavern in the Acropolis of Athens, which was called Macrai, according to Euripides.

[52] Προσβορρον αντρον, ὰς Μακρας κικλησκομεν.

The ſame author ſhews manifeſtly, that it was a proper name; and that the place itſelf was ſtiled Macrai. This was a contraction for Macar-Ai, or the place of Macar:

[53] Μακραι δε χωρος ες' εκει κεκλημενος.

All theſe places were for a religious reaſon ſo denominated from Macar, a title of the Deity.

MELECH.

Melech, or, as it is ſometimes expreſſed, Malech, and Moloch, betokens a king; as does Malecha a queen. It was a title of old given to many Deities in Greece; but in after times grew obſolete, and miſunderſtood: whence it was often changed to μειλιχος, and μειλιχιος, which ſignified the gentle, ſweet, and benign Deity. Pauſanias tells us, that Jupiter was ſtiled Μειλιχιος, both in [54] Attica, and at [55] Argos: and in another part of his work he ſpeaks of this Deity under the ſame title, in company with Artemis at Sicyon.

[52] Euripides in Ione. V. 937. Ενθα προσβορρης πετρας
Μακρας καλεσι γης ανακτες Αθιδος. Ibid.
Pauſanias informs us that the children of Niobe were ſuppoſed to have been here ſlain in this cavern.

[53] Euripides ibid. Alſo in another place he mentions
Κεκροπος ες Αντρα, και Μακρας πετρηφεις.

[54] Διαβασι δε τον Κηφισσον ὲωμος ἐστιν αρχαιος Μειλιχιε Διος. Pauſanias. L. 1. p. 9.

[55] Pauſanias. L. 2. p. 154.

[56] Εσι δε Ζευς Μειλιχιος, και Αρτεμις ονομαζομενη Πατρωα. He mentions, that they were both of great antiquity, placed in the temple before the introduction of images: for the one was repreſented by a pyramid, and the other by a bare pillar: Πυραμιδι δε ὁ Μειλιχιος, ἡδε κιονι εσιν εικασμενη. He alſo ſpeaks of ſome unknown Gods at Myonia in Locris, called Θεοι Μειλιχιοι: and of an altar with an inſcription of the ſame purport, [57] βωμος Θεων Μειλιχιων.

Rivers often had the name of Melech. There was one in Babylonia, generally expreſſed Nahar Malcha, or the royal ſtream: theſe too were often by the Grecians changed to Μειλιχοι. The foregoing writer gives an inſtance in a [58] river of Achaia. Malaga in Spain was properly Malacha, the royal city. I take the name of Amalek to have been Ham [59] Melech abbreviated: a title taken by the Amalekites from the head of their family. In like manner I imagine [60] Malchom, the God of the Sidonians, to have been a contraction of Malech-Chom, βασιλευς Ἡλιος: a title given to the Sun; but conferred alſo upon the chief of the Amonian [61] family.

[56] Pauſanias. L. 2. p. 132.

[57] Pauſanias. L. 10. p. 897.

[58] Pauſanias. L. 7. p. 573.

[59] The country of the Amalekites is called the land of Ham. 1. Chronicles. c. 4. v. 40.

[60] 1 Kings. c. 11. v. 33.

[61] I will cut off the remnant of Baal from this place, and the name of the Chamerims with the prieſts; and them that worſhip the hoſt of heaven upon the houſe tops, and them that worſhip, and that ſwear by the Lord, and that ſwear by *Malcham*. Zephaniah. c. 1. v. 4.

ANAC.

Anac was a title of high antiquity, and ſeems to have been originally appropriated to perſons of great ſtrength, and ſtature. Such people in the plural were ſtiled Anakim; and one family of them were to be found at [62] Kirjath-Arba. Some of them were likewiſe among the Caphtorim, who ſettled in Paleſtina. Pauſanias repreſents Aſterion, whoſe tomb is ſaid to have been diſcovered in Lydia, as a ſon of Anac, and of an enormous ſize. [63] Ειναι δε Ασεριον μεν Ανακτος· Ανακτα δε Γης παιδα—οσα εφανη το σχημα περιεχοντα ες πιξιν, ὡς εξιν ανθρωπω· επει δια μεγεθος ουκ εξιν ὁπως αν εδοξεν. We may from hence perceive that the hiſtory of the Anakim was not totally obliterated among the Grecians. Some of their Deities were ſtiled ανακτες· others ανακτορες, and their temples ανακτορια. Michael Pſellus ſpeaking of hereſies, mentions, that ſome people were ſo debaſed, as to worſhip Satanaki: [64] Αυτον δε μονον επιγειον Σατανακι ενσερνιζονται. Satanaki ſeems to be Satan Anac, διαβολος βασιλευς.

Necho, Nacho, Necus, Negus, which in the Egyptian and

[62] Judges. c. 1. v. 10. Joſhua. c. 15. v. 13. Deuteronomy. c. 2. v. 21. Joſhua. c. 11. v. 22. and c. 13. v. 12.

The prieſts at the Eluſinian myſteries were called Ανακτοτελεσται. Clement. Alex. Cohort. P. 16.

[63] Pauſanias. L. 1. p. 87. It was in the iſland Lade before Miletus. The author adds, when the bones were diſcovered. Αυτικα δε λογος ηλθεν ες τους πολλους Γηρυονα τω Χρυσαορω ειναι μεν τον νεκρον—κτλ—και χειμαῤῥον τε ποταμον Ωκεανον εκαλουν.

See Cicero de Nat. Deor. L. 3. of Anaces, Ανακτες. Τους Διος κουρους Ανακας δι Αθηναιοι προσηγορευσαν. Plutarch. Numa.

[64] Michael Pſellus. P. 10.

Ethiopic

Ethiopic languages ſignified a king, probably was an abbreviation of Anaco, and Anachus. It was ſometimes expreſſed Nachi, and Nacchi. The buildings repreſented at Perſepolis are ſaid to be the work of Nacki Ruſtan; which ſignifies the lord, or prince Ruſtan.

ZAR, and SAR.

Sar is a rock, and made uſe of to ſignify a promontory. As temples were particularly erected upon ſuch places, theſe eminences were often denominated Sar-On, from the Deity, to whom the temples were ſacred. The term Sar was oftentimes uſed as a mark of high honour. The Pſalmiſt repeatedly addreſſes God as his Rock, [65] the Rock of his refuge; the Rock of his ſalvation. It is alſo uſed without a metaphor, for a title of reſpect: but it ſeems then to have been differently expreſſed. The ſacred writers call that lordly people the Sidonians, as well as thoſe of Tyre, [66] Sarim. The name of Sarah was given to the wife of Abraham by way of eminence; and ſignifies a [67] lady, or princeſs. It is continually to be found in the compoſition of names, which relate to places, or perſons, eſteemed ſacred by the Amonians. We read of Serapis, Serapion, Serapammon: alſo of Sarchon, and Sardon; which is a contraction for Sar-Adon. In Tobit mention is made of [68] Sarchedonus; the ſame name as the former, but with the eaſtern aſpirate. The

[65] Pſalm 28. v. 1. Deuteron. c. 32. v. 15. Iſaiah. c. 17. v. 10. Pſalm 78. v. 35. It is often ſtiled Selah.

[66] Iſaiah. c. 23. v. 8.

[67] Geneſis. c. 17. v. 15.

[68] Tobit. c. 1. v. 22.

Sarim in Eſther are taken notice of as perſons of high [69] honour: the ſame dignity ſeems to have been known among the Philiſtim, by whom it was rendered [70] Sarna, or Sarana: hence came the [71] Tyrian word Sarranus for any thing noble and ſplendid. In the prophet Jeremiah are enumerated the titles of the chief princes, who attended Nebuchadnezzar in his expedition againſt Judea. Among others he mentions the [72] Sarſechim. This is a plural, compounded of Sar, and Sech, rendered alſo Shec, a prince or governor. Sar-Sechim ſignifies the chief of the princes and rulers. Rabſhekah is nearly of the ſame purport: it ſignifies the great prince; as by Rabſares is meant the chief [73] Eunuch; by Rabmag, the chief of the Magi. Many places in Syria and Canaan have the term Sar in compoſition; ſuch as Sarabetha, Sariphæa, Sareptha. Sardis, the capital of Crœſus, was the city of Sar-Ades, the ſame as Atis, the Deity of the country.

High [74] groves, or rather hills with woods of antient oaks, were named Saron; becauſe they were ſacred to the Deity ſo called. Pliny takes notice of the Saronian bay near Co-

[69] Eſther. c. 1. v. 16.

[70] Joſhua. c. 13. v 3. סרני. Judges. c. 16. v. 5.
In Samuel they are ſtiled Sarnaim. 1. c. 29. v. 7.

[71] Oſtrum Sarranum.

[72] Jeremiah. c. 39. v. 3.

[73] Iſaiah. c. 37. v. 4. Jeremiah. c. 39. v. 3.

[74] It is ſometimes expreſſed Saronas.
Eſt et regio Saronas, ſive δρυμος. Reland. Palæſtina. P. 188: Any place ſacred to the Deity Saron was liable to have this name: hence we find plains ſo called in the Onomaſticon of Euſebius. Ὁ Σαρων—ἡ απο τε ορες Θαβωρ επι την Τιβεριαδα λιμνην χωρα.

rinth,

rinth, and of the oaks which grew near it. [75] Portus Cœnitis, Sinus Saronicus olim querno nemore redimitus; unde nomen. Both the oaks and the place were denominated from the Deity Sar-On, and Chan-Ait, by the Greeks rendered Σαρων, and Κοινειτις, which are titles of nearly the ſame purport. Saron was undoubtedly an ancient God in Greece. [76] Lilius Gyraldus ſtiles him Deus Marinus: but he was properly the Sun. Diana, the ſiſter of Apollo, is named [77] Saronia: and there were Saronia ſacra, together with a feſtival at [78] Trœzen; in which place Orus was ſuppoſed to have been born. [79] Ωρον γενεσθαι σφισιν εν γη πρωτον. Orus was the ſame as Sar-On, the Lord of light. [80] Rocks were called Saronides, from having temples and towers ſacred to this Deity: juſt as groves of oaks were, of which I took notice above. This interpretation is given by [81] Heſychius; and by the Scholiaſt upon the following verſe of Callimachus;

[82] Η πολλας υπενερθε Σαρωνιδας υγρος Ιαων
Ηειρεν.

As oaks were ſtiled Saronides, ſo likewiſe were the antient

[75] Plin. L. 4. c. 8.

[76] Lilius Gyraldus. Syntag. 4. p. 170. from Pauſanias, and Ariſtides in Themiſtoclem.

[77] Σαρωνια, Αρτεμις· Αχαιοι. Heſych. She was by the Perſians named Sar-Ait. Σαρητις, Αρτεμις· οι Περσαι. ibidem.

[78] Pauſanias. L. 2. p. 189.

[79] Pauſanias. L. 2. p. 181.

[80] Callimachus calls the iſland Aſterie κακον σαρον. Αστεριη, ποντοιο κακον σαρον. This by the Scholiaſt is interpreted καλυντρον· but it certainly means a Rock. Hymn. in Delon. v. 225.

[81] Σαρωνιδες πετραι, η αι δια παλαιοτητα κεχηνυιαι δρυες. Heſych.

[82] Callimachus. Hymn to Zeus. v. 22.

Druids, by whom the oak was held ſo ſacred. Hence Diodorus Siculus ſpeaking of the prieſts of Gaul, ſtiles them [83] Φιλοσοφοι, θεολογοι — περιττως τιμωμενοι, ὃς ΣΑΡΩΝΙΔΑΣ ονομαζεσι. This is one proof out of many how far the Amonian religion was extended: and how little we know of Druidical worſhip, either in reſpect to its eſſence or its origin.

U C H.

Uch, Υκ, expreſſed alſo Ach, Och, Οχα, was a term of honour among the Babylonians, and the reſt of the progeny of Chus; and occurs continually in the names of men and places, which have any connexion with their hiſtory. I have ſhewn in a former [84] treatiſe that the ſhepherds, who ruled in Egypt, were of that race; and that they came from Babylonia, and Chaldea. Euſebius informs us, that their national title was [85] Υκουσος; or, as it was undoubtedly expreſſed by the people themſelves, Υκκουσος, Uc-Cuſus. It is a term taken notice of by Apion, and Manethon; and they ſpeak of it as a word in the ſacred language of the country, which ſignified a king; [86] Υκ καθ' ἑρραν γλωσσαν βασιλεα σημαινει. I wonder that this word has been paſſed over with ſo little notice; as it is of great antiquity; and at the ſame time of much importance in reſpect to etymology. Uc-Cuſus ſignified the royal or noble Cuſean: and as it was a word in the ſacred language of Egypt, we may from hence learn what that language was; and be aſſured that it was the primitive language of Chus, the

[83] Diodorus Siculus. L. 5. p. 308.

[84] See Obſervations and Inquiries upon ancient Hiſtory. P. 196.

[85] Euſebii Præp. Evang. L. 10. c. 13. p. 500.

[86] Joſephus contra Apion. L. 1. c. 13. p. 445.

ſame

ſame as the ancient Chaldaïc. It was introduced among the Mizraïm by the Auritæ, or Cuthites, together with their rites, and religion: hence it obtained the name of the ſacred language. Diodorus Siculus affords [87] evidence to the ſame purpoſe: and it is farther proved by Heliodorus; who ſays that the ſacred characters of Egypt, and thoſe of the Cuthites in Ethiopia were the [88] ſame. This term occurs very often among the titles, of which the Babyloniſh names are compoſed; ſuch as Ochus and Belochus. Among the Egyptians it is to be found in Acherez, and Achencherez; which are the names of two very ancient princes. Acherez is a compound of Ach-Ares, Magnus Sol; equivalent to Achorus, another name of the ſame Deity, aſſumed in like manner by their kings, The latter was ſometimes expreſſed [89] Achor, Achoris, Ochuras, Uchoreus: which are all the ſame name diverſified in different ages, and by different writers. As prieſts took the titles of the Deities whom they ſerved, Lucan has very properly introduced a prieſt of Egypt under the name of Achoreus:

[90] quos inter Achoreus,
Jam placidus ſenio, fractiſque modeſtior annis.

The name of Oſiris ſeems to have been Uc-Sehor, and Uc-Sehoris. According to Hellanicus, if a perſon had in Egypt made enquiry about the term Oſiris, he would not have been underſtood: for the true name was [91] Uſiris. Philo

[87] Diodorus Siculus. L. 3. p. 144.

[88] Heliodori Æthiopica. L. 4. p. 174.

[89] Achor, θεος απομυιος. Clement. Alexandr. Cohortatio. P. 33.

[90] Lucan. L. 8. v. 475.

[91] Και γαρ τον Οσιριν Ἑλλανικος Υσιριν ειρηκεν ακηκοεναι απο των Ἱερεων λεγομενων. Plutarch. Iſis et Oſiris. Vol. 1. p. 364.

Biblius

Biblius from Sanchoniathon calls the ſame Deity [92] Iſiris; and adds, that he was the brother of Cna, or Canaan; and the inventor of three letters. Ισιρις, των τριων γραμματων ευρετης, αδελφος Χνα τε Φοινικος. I take Iſiris, and Uſiris, as well as Oſiris, to be all Uc-Schoris ſoftened, and accommodated to the ears of Greece.

The Sun was ſtiled El-Uc, which the Grecians changed to Λυκος, Lucos; as we learn from [93] Macrobius. He was alſo ſtiled El-Uc-Or, which was changed to Λυκωρευς; and El-Uc-Aon, rendered Lycaon [94], Λυκαων. As this perſonage was the ſame as El-Uc, Λυκος; it was fabled of him, that he was turned into a wolf. The cauſe of this abſurd notion aroſe from hence: every ſacred animal in Egypt was diſtinguiſhed by ſome title of the Deity. But the Greeks never conſidered whether the term was to be taken in its primary, or in its ſecondary acceptation: whence they referred the hiſtory to an animal, when it related to the God, from whom the animal was denominated. Λυκος, Lucos, was, as I have

[92] Euſebius. Præp. Evang. L. 1. c. 10. p. 39.

[93] Annum quoque vetuſtiſſimi Græcorum λυκαβαντα appellant τον απο τε ΛΥΚΟΥ, id eſt Sole. &c. Macrob. Saturn. L. 1. c. 17. p. 194.

[94] Lycaon was the ſame as Apollo; and worſhiped in Lycia: his prieſts were ſtiled Lycaones: he was ſuppoſed to have been turned into a wolf. Ovid. Metam. L. 1. v. 232. Apollo's mother Latona was alſo changed to the ſame animal. Ἡ Λητω εις Δηλον ηλθε μεταβαλλουσα εις λυκον. Scholia in Dionyſ. v. 525.

People are ſaid to have been led to Parnaſſus by the howling of wolves; Λυκων ωρυγαις. Pauſanias. L. 10. p. 811.

The Hirpi were worſhipers of fire; and were conducted to their ſettlement in Campania by a wolf. Strabo. L. 5. p. 383.

In the account given of Danaus, and of the temple founded by him at Argos, is a ſtory of a wolf and a bull. Pauſan. L. 2. p. 153. The temple was ſtiled Απολλωνος ιερον Λυκιε.

ſhewn, the name of the Sun: hence, wherever this term occurs in compoſition, there will be commonly found ſome reference to that Deity, or to his ſubſtitute Apollo. We read of [95] Λυκιε Απολλωνος ἱερον: of [96] Lycorus, a ſuppoſed ſon of Apollo: of [97] Lycomedes, another ſon: of [98] Lycoſura, the firſt city, which the Sun beheld. The people of Delphi were of old called [99] Lycorians: and the ſummit of Parnaſſus, [100] Lycorea. Near it was a [1] town of the ſame name; and both were ſacred to the God of light. From Lucos in this ſenſe came lux, luceo, lucidus, and Jupiter Lucetius, of the Latines: and λυχνος, λυχνια, λυχνευω, of the Greeks: alſo Λυκαβας, and αμφιλυκος, though differently expreſſed. Hence it was, that ſo many places ſacred to Apollo were ſtiled Leuce, Leuca, Λυκια, Leucas, Leucate.

Mox et Leucatæ nimboſa cacumina montis,
Et formidatus nautis aperitur [2] Apollo.

[95] Pauſanias above: alſo Apollo Λυκαιος, and Λυκειος. Pauſan. L. 1. p. 44. L. 2. p. 152, 153.

[96] Pauſanias. L. 10. p. 811.

[97] Pauſanias. L. 7. p. 530.

[98] Pauſanias. L. 8. p. 678.

[99] Οι Δελφοι το πρωτον Λυκωρεις εκαλουντο. Scholia in Apollon. Rhod. L. 4. v. 1489.

[100] Stephanus Byzant. and Strabo. L. 9. p. 640. ſaid to have been named from wolves. Pauſanias. L. 10. p. 811.

[1] Λυκωρεια, πολις Δελφιδος, εν ᾗ τιμαται ὁ Απολλων. Etymolog. Magnum. Theſe places were ſo named from the Sun, or Apollo, ſtiled not only Λυκος, but Λυκωρευς and Λυκωρειος: and the city Lucoreia was eſteemed the oldeſt in the world, and ſaid to have been built after a deluge by Lycorus, the ſon of Huamus. Pauſan. L. 10. p. 811.

Τιωνος Φοιβοιο Λυκωρειοιο Καφαυρος. Apollon. L. 4. v. 1489.

Λυκωρειοιο, αντι τε Δελφικε. Scholia. ibid. It properly ſignified *Solaris*.

[2] Virgil. Æneid. L. 3. v. 274.

Hence

Hence alſo inſcriptions [3] DEO LEUCANIÆ: which term ſeems to denote, Sol-Fons, the fountain of day. The name Lycophron, Λυκοφρων, which ſome would derive from Λυκος, a wolf, ſignifies a perſon of an enlightened mind. Groves were held very ſacred: hence lucus, which ſome would abſurdly derive a non lucendo, was ſo named from the Deity there worſhiped: as was Αιμος, a word of the ſame purport among the Greeks.

This people, who received their theology from Egypt and Syria, often ſuppreſſed the leading vowel; and thought to atone for it by giving a new termination: though to ſay the truth, this mode of abbreviation is often to be obſerved in the original language, from whence theſe terms are derived. Κυρος, the name of Cyrus, ſeems to have ſuffered an abridgment of this nature. It was probably a compound of Uch-Ur, the ſame as Achor, and Achorus of Egypt, the great luminary, the Sun. In ancient times all kings, prieſts, and people of conſequence took to themſelves ſome ſacred title. But as Aneith was abbreviated to Neith, Acherez to Cherez; ſo Achorus was rendered Chorus, Curus. Thus far is manifeſt, that Curus ſignified the Sun. [4] Ὁ μεν ουν Κυρος απο Κυρε τε παλαιε ονομα εσχεν· εκεινῳ δε απο τε Ἡλιε γενεσθαι φασι· Κυρον γαρ καλειν Περσας τον Ἡλιον. Cteſias likewiſe informs us that the name of Cyrus had this ſignification. [5] Και τιθεσθαι το ονομα αυτε απο τε Ἡλιε: *He was denomi-*

[3] Gruter's Inſcriptions. Vol. I. p. MLXXXII. n. 8.

[4] Plutarch. in Artaxerxe. P. 1012.

[5] Cteſias in Perſicis.

So Heſychius Τον γαρ ἡλιον οἱ Περσαι Κυρον λεγουσι. Hence Κυρος, αρχων, βασιλευς, ibid. alſo Κυρος, εξουσια.

nated

nated Cyrus from the Sun, which was ſo called. It was the ſame as Orus: and according to Strabo it is ſometimes ſo expreſſed; as we may infer from a river of this name, of which he ſays, [6] Εκαλειτο δε προτερον Κορος. We find it ſometimes rendered Κυρις, Curis: but ſtill with a reference to the Sun, the Adonis of the eaſt. Heſychius explains Κυρις, ὁ Αδωνις. In Phocis was [7] Κυῤῥα, Currha, where Apollo Κυῤῥαιος was honoured; which names were more commonly expreſſed Κιῤῥα, and Κιῤῥαιος. The people of Cyrene are ſaid by Palæphatus to have been originally Ethiopians or Cuthites. They, as well as the Egyptians, worſhiped the Sun under the title of Achur, and Achor: and like them eſteemed him the [8] θεος απομυιος. From the God Achur we may infer that

[6] Strabo, ſpeaking of the river Cur, or Cyrus. L. 11. p. 764.

[7] Quid tibi cum Cyrrhâ? quid cum Permeſſidos undâ?
Martial. L. 1. Epigram. 77. v. 11.

Phocäicas Amphiſſa manus, ſcopuloſaque Cyrrha.
Lucan. L. 3. v. 172.

Κιῤῥαν, επινειον Δελφων. Pauſan. L. 10. p. 817.

[8] Cyrenäici Achorem Deum (invocant) muſcarum multitudine peſtilentiam adferente; quæ protinus intereunt, poſtquam litatum eſt illi Deo. Plin. L. 10. c. 28. See alſo Clement. Alexand. Cohort. P. 33.

Some late editors, and particularly Harduin, not knowing that Achor was worſhiped at Cyrene, as the θεος απομυιος, have omitted his name, and tranſferred the hiſtory to Elis. But all the ancient editions mention Achor of Cyrene; *Cyrenaïci Achorem Deum*, &c. I have examined thoſe printed at Rome, 1470, 1473. thoſe of Venice, 1472, 1476, 1487, 1507, 1510. thoſe of Parma, 1476, 1479, 1481. one at Breſcia, 1496. the editions at Paris, 1516, 1524, 1532. the Baſil edition by Froben, 1523: and they all have this reading. The edition alſo by Johannes Spira, 1469, has Acorem, but with ſome variation. The ſpurious reading, *Elei myagrum Deum*, was, I imagine, firſt admitted into the text by Sigiſmund Gelenius, who was miſled by the ſimilarity of the two hiſtories.

that their country was at firſt called Acurana; which is a compound of Achur-Ain, and betokens the great fountain of light. Acurana was abbreviated to Curane and Curene; but was always ſuppoſed to relate to the Sun, and Heaven. Hence the Greeks, who out of every obſolete term formed perſonages, ſuppoſed Cyrene to have been the daughter of the ſupreme Deity. [9] Κυρηνη, πολις Λιβυης, απο Κυρηνης της Ὑψεως. *The city Cyrene in Libya was denominated from Cyrene, the daughter of the moſt High.* There was a fountain here of great ſanctity, which was in like manner denominated from the Sun. It was called [10] Κυρη πηγη, which terms are equivalent to Kur-Ain, and Achur-ain of the Amonians, and ſignify the fountain of the Sun. Pliny proves, that this was the purport of the terms, when he deſcribes this part of the world. [11] Cyrenaïca, eadem Tripolitana regio, illuſtratur Hammonis oraculo — et *Fonte Solis.* The like account is to be found in Pomponius Mela[12]. Ammonis oraculum, fidei inclytæ; et fons, quem Solis [13] appellant. As Achor was a term, which related

hiſtories. Harduin has followed him blindly, without taking any notice of the more ancient and true reading.

[9] Stephanus Byzantinus. See alſo Scholia on Callimachus. Hymn. in Apoll. V. 91.

[10] Ὁιδ' ὑπω Κυρης πηγης εδυναντο πελασσαι
Δωριεες, πυκινην δε ναπαις Αζειλιν εναιον.
Callimachus. Hymn. in Apoll. V. 88.

[11] Plin. N. H. L. 5. p. 249.

[12] L. 1. c. 8. p. 43.

[13] Juſtin, ſpeaking of the firſt ſettlement made at Cyrene, mentions a mountain Cura, which was then occupied. Montem Cyram, et propter amœnitatem loci, et propter *fontium* ubertatem occupavere. L. 13. c. 7.

to

to the Sun; we find it often compounded with Ων, On, another name of that Deity; from whence was formed Acharon. This was the true name of the city in Paleſtine, called in Scripture, according to our verſion, [14] Ekron. It was denominated from Achor, the God of flies, worſhipped alſo under the name of Baal-zebub with the ſame attribute. The Caphtorim brought the worſhip of this God from Egypt; where was a river called Acharon; ſo denominated from the Deity of the country. This river, and the rites practiſed in its vicinity, are mentioned in a beautiful fragment from ſome Sibylline poetry, but when, or by whom compoſed, is uncertain. The verſes are taken notice of by Clemens Alexandrinus, and what is remarkable, are certainly quoted long before the completion of what is portended. However the purport may perhaps be looked upon rather as a menace, than a prophecy.

[15] Ισι, θεα, τριταλαινα, μενεις επι χευμασι Νειλε,
Μουνη, μαινας, αοιδος, επι ψαμαθοις Αχεροντος.

The Deity was likewiſe called Achad, and Achon: and many

[14] Conformably to what I ſay, Ekron is rendered Ακκαρων by the Seventy. 1 Samuel c. 6. v. 15.

So alſo Joſephus Antiq. Jud. l. 6. c. 1. p. 312.

In Achore veſtigia Accaronis: Selden de Dijs Syris. Syntag. 6. p. 228.

Ου ζητησεσι Μυιαν θεον Ακκαρων. Gregory Nazianz. Editio Etonenſ. 1610. Pars ſecunda cont. Julianum. p. 102.

In Italy this God was ſtiled by the Campanians, Ηρακλης Απομυιος. See Clemens. Cohort. p. 33.

The place in Egypt, where they worſhipped this Deity, was named Achoris; undoubtedly the ſame, which is mentioned by Sozomen. l. 6. c. 18.

[15] Clemens Alexand. Cohort. p. 44.

many cities and countries were hence [16] denominated. Acon in Paleſtine is ſaid to have been ſo named in honour of Hercules, the chief Deity in thoſe [17] parts.

I have mentioned, that Ham, ſtiled alſo Cham, was looked up to as the Sun: and worſhipped by his poſterity. Hence both his images and prieſts were ſtiled Chamin: and many princes aſſumed this title, juſt as they did that of Orus, and Arez. His poſterity eſteemed themſelves of the Solar race, by way of eminence: and the great founder of the Perſic Monarchy was ſtiled Achamin, rendered by the Greeks Αχαιμενης, Achæmenes: and all of his family afterwards had the title of Αχαιμενιοι, and Αχαιμενιδαι, from the ſame pretenſions. They all of them univerſally eſteemed themſelves the children of the Sun; though they were likewiſe ſo called from their worſhip. Hence Lutatius Placidus in his Scholia upon Statius interprets the word Achæmenidæ by [18] Solis Cultores. This may ſerve to authenticate my etymology, and ſhew, that the term is derived from Cham,

He quotes another, where the fate of Epheſus is foretold:

Υπτια δ' οιμωξεις Εφεσος κλαιουσα παρ' οχθαις,
Και Νηον ζητουσα τον ουκετι ναιεταοντα.

There is a third upon Serapis and his temple in Egypt:

Και συ Σεραπι λιθους αργους επικειμενε πολλους,
Κεισῃ πτωμα μεγιστον εν Αιγυπτῳ τριταλαινῃ.

The temple of Serapis was not ruined till the reign of Theodoſius. Theſe three ſamples of Sibylline poetry are to be found in Clemens above.

[16] Achad was one of the firſt cities in the world. Geneſis. c. 10. v. 10.

Niſibis city was named both Achad and Achar. See Geographia Hebræa Extera of the learned Michaelis. p. 227.

[17] Stephanus Byzant.

[18] Lutatius Placidus upon Statius. Theb. l. 1. v. 718.

the

the Sun: but the purport of it was generally more limited, and the title confined to the royal race of the Perſians; who were looked upon as the offspring of the Sun. The Cuthites of Ethiopia Africana had the ſame high opinion of themſelves: hence Calaſiris in Heliodorus invokes the Sun as his great anceſtor. [19] Επικεκλησθω μαρτυς ὁ Γεναρχης ἡμων Ἡλιος· and Chariclea in another place makes uſe of a like invocation: [20] Ἡλιε, Γεναρχα προγονων ἡμων. *O, Sun, the great ſource of my anceſtry.* The Amonians, who ſettled at Rhodes, ſtiled themſelves Ἡλιαδαι, *the Solar* [21] *race.* Thoſe, who ſettled upon the Padus, did the [22] ſame. Hyde mentions a people in Diarbeker called [23] Chamſi; and ſays, that the meaning of the word is Solares; and the ſame in purport as Shemſi and Shamſi of the Arabians.

The term ϒκ, of which I have been treating, was obſolete, and ſcarce known in the times when Greece moſt flouriſhed: yet ſome traces of it may be found, though ſtrangely perverted from its original meaning. For the writers of this nation, not knowing the purport of the words, which they found in their ancient hymns, changed them to ſomething ſimilar in ſound; and thus retained them with a degree of religious, but blind reverence. I have ſhewn, that of El-Uc they formed Λυκος, Lucus; which was acknowledged

[19] Heliodori Æthiopica. l. 4. p. 175.
[20] Heliodori Æthiopica. l. 10. p. 472.
[21] Diodorus Siculus. l. 5. p. 327.
[22] Apollonius Rhod. of the Heliadæ. l. 4. v. 604.
[23] Chamſi, ſeu Solares, ſunt Arabice Shemſi vel Shamſi.
Hyde Religio Vet. Perſ. p. 523. and 575.

Cham

ledged to be the name of the Sun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycorus and Lycoreus:

[24] Η κιθαριν, η τοξα Λυκωρεος εντεα Φοιβε.

So from Uc-Ait, another title of the God, they formed Hecatus, and a feminine, Hecate. Hence Nicander ſpeaks of Apollo by this title:

[25] Εξομενος τριποδεσσι παρα Κλαριοις Εκατοιο.

And Herophile the Sibyl of the ſame Deity:

[26] Μοιραν εχουσ' Εκατῳ της τοτ' Ανακτοριης.

The only perſon who ſeems knowingly to have retained this word, and to have uſed it out of compoſition, is [27] Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient [28] terms with a degree of enthuſiaſm; and introduced them at all hazards, though he many times did not know their meaning. This word among others he has preſerved; and he makes uſe of

Cham being pronounced Sham, and Shem, has cauſed ſome of his poſterity to be referred to a wrong line.

[24] Callimachus. Hymn to Apollo. v. 19.

[25] Nicander Alexipharmica. v. 11.

[26] Pauſanias. l. 10. p. 827.

[27] It is however to be found in Euripides under the term οχος. Theſeus ſays to Adraſtus:

Εκ τε δ' ελαυνεις ἑπτα προς Θηβας Οχθε. Supplices. v. 131.

[28] From Uc and Uch came the word euge: alſo ευχη, ευχομαι, ευχαλη, of the Greeks. Callimachus abounds with ancient Amonian terms. He bids the young women of Argos to receive the Goddeſs Minerva,

Συν τ' ευαγορια, συν τ' ευγμασι, συν τ' αλαλυγαις.

Lavacr. Palladis. v. 139.

From Uc-El came Euclea Sacra, and Ευκλος Ζευς. Ευκλεια, Αρτεμις.

Ευκλος, Διος ἱερευς, εν Μεγαροις και εν Κορινθῳ. Heſychius, ſo amended by Albertus and Hemſterhuſius.

it

it adverbially in its proper ſenſe, when he deſcribes any body ſuperlatively great, and excellent. Thus he ſpeaks of Calchas as far ſuperior to every body elſe in prophetic knowledge, and ſtiles him οχ' αριστος :

[29] Καλχας Θεστοριδης οιωνοπολων οχ' αριστος,
Ος ηδη τα τ' εοντα, τα τ' εσσομενα, προ τ' εοντα.

So on the Trojan ſide Helenus is ſpoken of in the ſame light :

[30] Πριαμιδης Ἑλενος οιωνοπολων οχ' αριστος.

So [31] Φωκηων οχ' αριστον, [32] Αιτωλων οχ' αριστος, and [33] Τυχιος—Σκυτοτομων οχ' αριστος.

In theſe and in all other inſtances of this term occurring in Homer, it is obſervable, that it is always in the ſame acceptation, and uniformly precedes the ſame word, αριστος. It is indeed to be found in the poetry aſcribed to [34] Orpheus : but as thoſe verſes are manifeſtly imitations of Homer, we muſt not look upon it as a current term of the times, when

[29] Iliad. A. V. 69.
[30] Iliad. Z. V. 76.
[31] Iliad. P. V. 307.
[32] Iliad. O. V. 282.
[33] Iliad. H. V. 221. It occurs in other places :
Λευσει, ὁπως οχ' αριστα μετ' αμφοτεροισι γενηται. Iliad. Γ. V. 110.
Τις τ' αρ των οχ' αριστος ην, συ μοι εννεπε, Μουσα. Iliad. B. V. 761.
Alſo Odyſſ. Θ. V. 123. and Ω. V. 428.

[34] In the Hymn to Silenus that God is called Σιληνων οχ' αριστε. And in the poem de Lapidibus, the Poet ſpeaking of heroic perſons mentions their reception in heaven :

Αμωμητοι Διος οικοι
Χαιροντας δεξαντο θεηγενεων οχ' αριστους.
Hymn 35. v. 2. and περι Λιθων. Proem. v. 14.

that

that poetry was compoſed: nor was it ever, I believe, in common uſe, not even in the age of Homer. It was an Amonian term, joined inſeparably with another borrowed from the ſame people. For αριϛος was from Egypt, and Chaldea. Indeed moſt of the irregular degrees of compariſon are from that quarter; being derived from the Sun, the great Deity of the Pagan world, and from his titles and properties. Both αρειων and αριϛος were from αρης, the Arez of the eaſt. From Bel, and Baaltis, came βελτιων, and βελτιϛος: αμεινων is an inflection from Amon. From the God Aloeus came λωιος, λωιτερος, and λωιϛος: from κερειν changed to κερας, κερατος, were formed κρεσσων, κρεισσων, κρατερος, and κρατιϛος.

PHI.

Phi ſignifies a mouth; alſo language, and ſpeech. It is uſed by the Amonians particularly for the voice and oracle of any God; and ſubjoined to the name of that Deity. The chief oracle in the firſt ages was that of Ham, who was worſhiped as the Sun, and ſtiled El, and Or. Hence theſe oracles are in conſequence called Amphi, Omphi, Alphi, Elphi, Urphi, Orphi. It is made to ſignify, in the book of [35] Geneſis, the voice, or command of Pharaoh. From Phi in this acceptation came φημι, φημη, φημυϛ, φατκω, φατις, fama, fari,—ita farier infit. I imagine that the term Pharaoh itſelf is compounded of Phi-Ourah, Vox Ori, ſive Dei. It was no unuſual thing among the ancients to call the words of their

[35] Geneſis. c. 45. v. 21.

prince

prince the voice of God. Joſephus informs us that it ſignified a king: [36] Ὁ Φαραων παρ' Αιγυπτιοις βασιλεα σημαινει: and Ouro in the Copto-Arabic Onomaſticon is ſaid to ſignify the ſame: but I ſhould think, that this was only a ſecondary acceptation of the original term.

Phi is alſo uſed for any opening or cavity: whence we find the head of a fountain often denominated from it; at leaſt the place, whence the fountain iſſued forth, or where it loſt itſelf. And as all ſtreams were ſacred, and all cavities in the earth looked upon with a religious horrour, the Amonians called them Phi-El, Phi-Ainon, Phi-Anes; rendered by the Greeks Phiale, Phænon, Phanes, Phaneas, Paneas. The chief fountain of the river Jordan loſt itſelf underground, and roſe again at ſome miles diſtance. It ſunk at Phiale, and roſe again at [37] Paneas. Pliny ſpeaks of a place of this ſort at [38] Memphis, called Phiala; and, as he imagines, from its figure: but it was undoubtedly a covert aquæduct, by which ſome branch of the river was carried. The Nile itſelf is ſaid to be loſt underground near its fountains; and that place alſo was called Phiala. [39] Phialam appellari fontem ejus, mergique in cuniculos ipſum amnem. There was alſo a fountain of this name at [40] Conſtantinople. Sometimes it occurs without the aſpirate, as in Pella, a city of Paleſtine,

[36] Joſephus. Antiq. Jud. L. 8. c. 6.

[37] See Relandi Palæſtina. Vol. 1. c. 41. p. 265.

[38] Plin. L. 8. c. 46.

[39] Plin. L. 5. c. 9.

[40] Ευρυτατη φιαλη τις ιασπιδος εκτομος ακρης.
Paulus Silentiarius. Part. 11. v. 177. See Relandus above.

named undoubtedly from its fountains: for Pliny calls it Pellam aquis [41] divitem.

Mines were held ſacred; and like fountains were denominated from Ænon, and Hanes, thoſe titles of the Sun. In Arabia near Petra was a mine, worked by condemned perſons, which was named [42] Phinon, and Phænon. Epiphanius mentions [43] Φανησια μεταλλα, or the mines of Hanes; to which Meletius a biſhop of the Thebaïs was condemned.

A I.

Ai, and Aia, ſignifies a diſtrict or province; and as moſt provinces in Egypt were inſular, it is often taken for an iſland. In other parts it was of much the ſame purport as αια of the Greeks, and betokened any [44] region or country. It was from hence, that ſo many places have been repreſented by the Greeks as plurals, and are found to terminate in *ai*; ſuch as Athenai, Thebai, Pherai, Patrai, Amyclai, Therapnai, Clazomenai, Celænai. There are others in *eia*; as Chæroneia, Coroneia, Eleia. In others it was rendered ſhort; as in Oropia, Ellopia, Ortygia, Olympia, Æthiopia, Scythia, Cænia, Icaria. It is likewiſe found expreſſed by a ſingle letter, and ſtill ſubjoined to the proper name: hence we meet with Ætna, Arbela, Lariſſa, Roma, Himera, Hemera, Nuſa,

[41] Plin. L. 5. c. 18.

[42] Athanaſii Epiſt. ad ſolitariam vitam agentes. P. 658.

[43] Epiphanius adverſus Hæres. L. 2. tom. 2. p. 719.

[44] See the learned Profeſſor Michaelis in his Geographia Extera Hebræor. P. 134, 135.

Nuſſa,

Nyſia, Patara, Arena, [45] Cabaſa, and the like. We may from hence prove, and from innumerable other inſtances, that among the people of the eaſt, as well as among other nations, the word in regimine was often final. Thus the land of Ion was termed Ionia: that of Babylon, Babylonia: from Aſſur came Aſſyria: from Ind, India: from Lud, Ludia: in all which the region is ſpecified by the termination. To ſay Lydia tellus, Aſſyria tellus, is in reality [46] redundant. In the name of Egypt this term preceded, that country being ſtiled Ai-Gupt, Αιγυπτος, the land of the Gupti, called afterwards Cupti, and Copti.

Common Names relating to Places.

As to the common names, which are found combined with additional terms, in order to denote the nature and ſituation of places; they are for the moſt part ſimilar to thoſe in the ancient Chaldaic, and admit of little variation.

Air is a city: often expreſſed Ar, and Ara. Hence Arachoſia, Arachotus, Aracynthus, Arambis, Aramatha (Ar-Ham-aith) Archile, Arzilla, Arthedon: all which were cities, or elſe regions denominated from them.

Kir, Caer, Kiriath, are words of the like purport. We

[45] The Ionians changed this termination into ν. Hence Arene, Camiſſene, Cyrene, Arface, Same, Capiſſene, Thebe, &c.

[46] Colchis was called Aia ſimply, and by way of eminence: and probably Egypt had the ſame name, for the Colchians were from Egypt. Strabo mentions Ιασονος πλεν τον εις Αιαν, l. 1. p. 38. and Apollonius ſtiles the country of Colchis Aia.

Αια γεμην ετι νυν μενει εμπεδον, ὑιωνοιτε
Των δ' ανδρων, ὃς ὁσγε καθιζατο ναιεμεν Αιαν. l. 4. v. 277.

read in the Scriptures of Kiriath Sepher, Kiriath Arba, Kiriath Jearim. It was in ſome parts pronounced Kirtha, and Cartha. Melicartus, the Hercules of the Phenicians and Cretans, was properly Melech-Carta, the Deity of the place. The city of Tigranes in Armenia was called Tigranocerta. One name of Carthage was Καρχηδων, from Car-Chadon, the ſame as Adon. It was alſo called Carthada from Cartha-Ada, the city of the queen or Goddeſs, who was by the Romans ſuppoſed to be Juno, but was properly the Amonian Eliſa. Caer among many ancient nations ſignified a city, or fortreſs; as we may learn from the places called Carteia, Carnaim, Caronium, Caroura, Carambis. Among the Britons were of old places exactly analagous, ſuch as Caerliſle, Caerdiff, Caerphilly, Caernarvon, and Caeruriah in Cornwall.

Kir and Caer are the ſame term differently expreſſed. In Scripture we meet with Kir Hareſh, and Kir-Harefeth. Iſaiah. c. 16. v. 7. and v. 11. and Kir Moab, c. 15. v. 1. and Kir Heres, of the ſame purport as Kir Hareſh, is mentioned by Jeremiah, c. 48. v. 31. Upon the Euphrates was Cercuſium, and Carchemiſh. In Cyprus was Kironia, rendered Κερωνια by [47] Ptolemy; whoſe true name was Kir-On, the city of the Sun; where was a temple to Our-Ain, ſtiled Urania. Kir-On was often rendered Cironis, Coronis; and the Deity Coronus and [48] Cronus. By theſe means the place was ſubſtituted for the Deity, and made an object of worſhip. Of this abuſe I ſhall often ſpeak. Arte-

[47] Lib. 5. c. 14.

[48] Coronus is to be met with in Greece. He is mentioned as a king of the Lapithæ, and the ſon of Phoroneus: and placed near mount Olympus.

— Ων εβασιλευσε Κορωνος, ο φορωνεως. Diodorus. l. 4. p. 242.

mis

mis was properly a city, Ar-Themis, the ſame as Thamuz of Egypt. What was called Artemis, and Artemiſium, was in ſome places reverſed, and expreſſed by Kir ſubjoined: hence Themiſcir, and Themiſcura in Pontus.

Col, Cal, Calah, Calach, ſignify properly an eminence, like the Collis of the Romans: but are often uſed for a fortreſs ſo ſituated. We ſometimes meet with a place ſtiled abſolute Calah: but the term is generally uſed in compoſition, as Cala Nechus, Cala-Anac, Cala-Chan, Cala-On, Cala-Es, Cala-Ait, Cala-Ur, Cala-Ope, Cala-Ham, Cala-Amon, Cala-Adon: whence came the names of people and places ſtiled [49] Callinicus, Calachene, [50] Colonæ, Cales, Calathe, Caliſtæ, Calathuſa, Calauria, Colorina, Caliope, Calama, Calamos, [51] Calamon, Calymna, Calydnus, Calycadnus; all which were places in Phrygia, Bithynia, Aſſyria, Libya, denominated from their ſituation and worſhip.

Comah is uſed for a wall: but ſeems to be ſometimes taken for thoſe ſacred incloſures, wherein they had their Puratheia: and particularly for the ſacred mount, which ſtood in thoſe incloſures. From Comah came the Greek χωμα, a round hill or mound of earth; called alſo Taph and ταφος; and thence often miſtaken for a tomb: but it was originally a high altar.

[49] Upon the Euphrates.

[50] A city in Parthia.

[51] Calamon or Cal-Amon, was a hill in Judea; which had this name given to it by the Canaanites of old. Cyril mentions—αφικομενοι τινες απο τη ΟΡΟΥΣ Καλαμωνος—in epiſtolâ ad Caloſyrium.

By

By Gib is meant an hill. Gibeon was the hill of the Sun: ſaid to be famous for its ſprings. Gibethon is a compound of Gib-Ethon or Ath-On, titles of the ſame Deity. Nadab the ſon of Jeroboam was ſlain by Baaſha at Gibethon of the [52] Philiſtines.

Har and Hor ſignify a mountain; ὄρος of the Greeks.

Tin ſeems to have ſignified a ſacred place, for ſacrifice; a kind of high altar. The Greeks generally expreſſed it in compoſition, Τις· hence we read of Opheltis, Altis, Baaltis, Abantis, Abſyrtis. It was in uſe among the ancient Hetrurians and other nations: hence came the terms Aventinus, Palatinus, [53] Numantinus, &c. It ſeems to be the ſame as Tan in the eaſt, which occurs continually in compoſition, as in Indos-tan, Mogolis-tan, Pharſis-tan, Chuſis-tan.

Tor is an hill or tower. Many places in Greece had it in their compoſition; ſuch as Torone, Torete, Toreate: alſo in Hetruria, Torchonium. Turzon in Africa was a tower of the [54] Sun. It was ſometimes expreſſed Tar, hence Tarcunia, Taracena, Tarracon in Spain, Tarne (Tar-ain) which gave name to a fountain in Lydia; Taron (Tar-On) in Mauritania. Towers of old were either Prutaneia, or lighthouſes, and were ſtiled Tor-Is: whence came the Turris of the Romans. Sometimes theſe terms were reverſed, and the tower was called Aſtur. Such a one was near ſome hot

[52] 1 Kings. c. 15. v. 27.

[53] In Canaan was a well known region called Palæſtine.
So Tan-agra, Tan-is, Tyndaris.
Tin in ſome languages ſignified, mud, or ſoil.

[54] Ptolemy. l. 4. p. 112.

ſtreams

ſtreams at no great diſtance from Cicero's Villa. It is thus deſcribed by Plutarch: Ασυρα—χωριον παραλιον Κικερωνος. The river too was called Aſtura. There was alſo a place of this name oppoſite to the iſland Leſbos, undoubtedly denominated from the like circumſtances in its ſituation; as may be learned from Pauſanias, who had ſeen it. Ὑδωρ δε απο πηγων ανερχομενον μελαν ιδων οιδα εν Ασυροις· ταδε Ασυρα απαντικρυ εσι Λεσβε· λουτρα εσι θερμα εν τῳ Αταρνει καλουμενῳ.

Caph, Cap, and Cephas, ſignify a rock; and alſo any promontory or headland. As temples uſed to be built upon eminences of this ſort; we find this word often compounded with the titles of the Deity there worſhiped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait; whence came Cephale, Cephalonia, Caphareus, Capiſa, Cephiſus, Capiſſene, Cephene, Caphyatæ, Capatiani. In Iberia was a wonderful edifice upon the river Bœtis, mentioned by Strabo, and called Turris Capionis. It was a Pharos, dedicated, as all ſuch buildings were, to the Sun: hence it was named Cap-Eon, Petra Solis. It ſeems to have been a marvellous ſtructure. Places of this ſort, which had towers upon them, were called Caphtor. Such a one was in Egypt, or in its [55] vicinity: whence the Caphtorim had their name. It was probably near [56] Peluſium, which they quitted very early for the land of Canaan.

Diu ſometimes, but ſparingly, occurs for an iſland; and is

[55] See Amos. c. 9. v. 7.

[56] Jeremiah. c. 47. v. 4. ſpeaks of the iſland of Caphtor in Egypt.

generally by the Greeks changed to Dia, Δια. The purport of it may be proved from its being uniformly adapted to the ſame object. The Scholiaſt upon Theocritus takes notice that the iſland Naxos was called Dia: [57]Διαν την νυν καλεμενην Ναξον; and he adds, πολλαι δε και ετεραι εισι νησοι Διαι καλεμεναι, ητε προ της Κρητης—και ἡ περι Μηλον, και ἡ περι Αμοργον, και ἡ της Κεω χερρονησος, και ἡ Πελοποννησος. All theſe were iſlands, or peninſular regions.

BETH.

Beth is a houſe or temple; as in [58] Beth-El, Beth-Dagon, Beth-Shemeſh, Beth-Oron, or Beth-Or-On, &c. &c. It is ſometimes ſubjoined, as in Phar-beth, and Eliſa-beth; the latter of which is the houſe of [59] Eliſa, the ſame as Eluſa of Idume, and Eleuſa of Egypt. Beth was in different countries expreſſed Bat, Bad, Abad. Hence we meet at this day with Pharſabad, Aſtrabad, Amenabad, Mouſtafabad, Iahenabad in Perſia, India, and other parts of the eaſt. Balbec in Syria is ſuppoſed to be the ſame as Balbeth, the temple of Bal, or the Sun. *There are*, ſays [60] Dr. Pocock, *many cities in*

[57] Theocritus. Idyll. 2. v. 45. Scholia.

It is ſtill common in the Arabian Gulf, and in India; and is often expreſſed Dive, and Diva; as in Lacdive, Serandive, Maldive. Before Goa is an iſland called Diu κατ' εξοχην.

[58] Βαιθηλ, οικος Θεου. Heſychius.

Βαιθηλ, θειος ναος. Suidas.

[59] Eliſa, called Eliza, Eleſa, Eleaſa, Ελεασα. 1 Maccab. c. 9. v. 5. and c. 7. v. 40. often contracted Leſa, Laſa, &c.

[60] Pocock's Travels. Vol. 2. p. 106.

Syria,

Syria, that retain their ancient names. Of this Balbeck, or rather Balbeit, is an inſtance; which ſignifies the houſe or temple of Baal. Gulielmus Tyrius, ſo called from being biſhop of Tyre, who wrote of the Holy war, alludes to Baalbec, under the name of [61] Balbeth. He lived in the eleventh century, and died anno 1127. According to Iablonſky, Bec and Beth are of the ſame meaning. Atarbec in Egypt is the temple of Atar or Athar; called Atarbechis by [62] Herodotus. The ſame is Athyr-bet, and ſtiled Athribites (Αθρειβιτης) by [63] Strabo. The inner receſs of a temple is by Phavorinus and Heſychius called Βαιτης, Βετης, Βετις, ſimilar to בית אש among the Chaldeans. It was the crypta or ſacred place, where of old the everlaſting fire was preſerved. Heſychius obſerves, Βετης, το αποκρυφον μερος τε Ἱερε. Bet-Is ſignifies the place of fire.

It is ſaid of Horapollo by Suidas, that he was a native of Phainubuth in Egypt, belonging to the nome of Panopolis: Ὡραπολλων Φαινυβυθεως κωμης τε Πανοπολιτε Νομε. Phainubuth is only Phainabeth varied, and ſignifies the place ſacred to Phanes; which was one of the moſt ancient titles of the Deity in Egypt. So Pharbeth was an abbreviation of Pharabeth, or the houſe of Pharaoh.

G A U, expreſſed C A U, C A, and C O.

Gau likewiſe is a term which ſignifies a houſe; as we learn

[61] Iablonſky. Vol. 1. l. 1. c. 1. p. 4. de Gulielmo Tyrio, ex libro 21. c. 6.
[62] Herodotus. L. 2. c. 41.
[63] Strabo. L. 17. p. 1167.

from Plutarch. The great and decisive battle between Alexander and Darius is generally said to have been fought at Arbela. But we are assured by this writer, that it was decided at Gaugamela[64]. He says, that Gau signified in the language of the country a house: and that the purport of the word Gaugamela was the house of a camel. This name, it seems, was given to the town on account of a tribute exacted for the maintenance of a camel, which had saved the life of some king, when he fled from battle: and the reason why the victory of Alexander was adjudged to Arbela, arose from its being more famous than the other place: for Gaugamela was not of sufficient repute: therefore the honour of this victory was given to Arbela, though it was according to some five hundred, according to others six hundred stadia[65] from the field of battle. I have not now time, nor is it to my purpose, to enter into a thorough discussion of this point: I will only mention it as my opinion, that Arbela and Gaugamela were the same place. The king alluded to is said by[66] Strabo to have been Darius the son of Hystaspes. But is it credible, that so great a prince, who had horses of the fa-

[64] Ταυτα μεν ουν Ερατοσθενης ἱστορηκεν· την δε μεγαλην μαχην προς Δαρειον ουκ εν Αρβηλοις—αλλα εν Γαυγαμηλοις γενεσθαι συνεπεσεν· σημαινειν δε φασιν οικον Καμηλε την διαλεκτον. Plutarch. vita Alexand. Vol. 1. p. 683.

Strabo says the same. Ἐστι μεν ουν τοπος επισημος ὁτος, και τ'ουνομα· μεθερμηνευθεν γαρ ἐστι Καμηλε οικος. L. 16. p. 1072.

[65] Οἱ μεν τα πλειστα συγγραψαντες λεγουσιν, ὁτι ἑξακοσιους σταδιους απεχει, ὁιδε τα ελαχιστα, ὁτι ες πεντακοσιους.

Αλλα εν Γαυγαμηλοις γαρ γενεσθαι την μαχην προς τῳ ποταμῳ Βημαδῳ λεγει Πτολεμαιος και Αριστοβουλος· πολις δε ουκ ην τα Γαυγαμηλα, αλλα κωμη μεγαλη, ουδε ονομαστος ὁ χωρος, ουδε εις ακοην ἡδυ το ονομα.

Arrian. Expedit. Alex. L. 6. p. 247.

[66] Strabo. L. 16. p. 1072.

mous

mous breed of Nyſa, as well as thoſe of Perſis and Arabia, the moſt fleet of their kind, ſhould be ſo circumſtanced in battle, as to be forced to mount a camel, that could ſcarce move ſix miles in an hour: and this at a time when the greateſt diſpatch was neceſſary? This author gives a different reaſon for the place being thus denominated. He ſays, that it was allotted for the maintenance of a camel, which uſed to bring the king's proviſions from Scythia, but was tired and failed upon the road. I know not which of the two circumſtances in this ſhort detail is moſt exceptionable; a king of Perſia's proviſions being brought to Babylon, or Suſhan from Scythia; or a tired camel having ſuch a penſion. The truth is this: the Grecians miſinterpreted the name, and then forged theſe legendary ſtories to ſupport their [67] miſtake. Had they underſtood the term, they would have been conſiſtent in their hiſtory. Gau, and, as it was at times expreſſed, Cau, certainly ſignifies a houſe, or temple: alſo a cave, or hollow; near which the temple of the Deity was founded. For the Amonians erected moſt of their ſacred edifices near caverns, and deep openings of the earth. Gaugamela was not the houſe of a camel, as Plutarch and Strabo would perſuade us, notwithſtanding the ſtories alledged in ſupport of the notion: but it was the houſe and temple of Cam-El, the Deity of the country. Arbela was a place ſacred to Bel, called Arbel, אור בל of the Chaldeans. It was

[67] Strabo acknowledges the failure of his countrymen in this reſpect.—Πολλα μεν ουν και μη οντα λεγουσιν οι Αρχαιοι Συγγραφεις, συντεθραμμενοι τῳ ψευδει δια της μυθολογιας. l. 8. p. 524.

the ſame as Beth Arbel of [68] Hoſea: and Gaugamela is of the ſame purport, relating to the ſame God under different titles. The Grecians were groſly ignorant in reſpect to foreign events, as Strabo repeatedly confeſſes: and other writers do not ſcruple to own it. Lyſimachus had been an attendant upon Alexander during the whole ſeries of his conqueſts in Aſia: there had been nothing of moment tranſacted; in the ſucceſs of which he had not partaken. Yet even in his days, when he was king of Thrace, the accounts of thoſe great actions had been ſo miſrepreſented, that when a hiſtory of them was read in his preſence, they ſeemed quite new to him. It is all very fine, ſays the prince; but where was I when all this happened? There was a ſeries of events exhibited, with which the perſon moſt intereſted was leaſt acquainted. We may then well imagine, that there exiſted in the time of Plutarch many miſtakes, both in reſpect to the geography of countries very remote, and to the [69] language of nations, with whom the Romans were little acquainted. The great battle, of which we have been ſpeaking, was confeſſedly

[68] *All thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-Arbel in the day of battle. The mother was daſhed in pieces upon her children.* Hoſea. c. 10. v. 14. *Ar* in this place does not ſignify a city; but אור, the title of the Deity: from whence was derived ἱερός of the Greeks. The ſeventy, according to ſome of their beſt copies, have rendered Beth Arbel οἶκον Ἱερο-Βααλ, which is no improper verſion of Beth-Aur-Bel. In ſome copies we find it altered to the houſe of *Jeroboam*; but this is a miſtake for Jero-Baal. Arbelus is by ſome repreſented as the firſt deified mortal. Cyril contra Julian. l. 1. p. 10. and l. 3. p. 110.

There was an Arbela in Sicily. Stephanus, and Suidas. Alſo in Galilee; ſituated upon a vaſt cavern. Joſephus ſeized and fortified it. Joſephi Vita. p. 29.

[69] See Strabo. l. 11. p. 774. l. 15. p. 1006. l. 1. p. 41. p. 81.

See alſo Philo Biblius apud Euſeb. P. E. l. 1. c. 10. p. 34. Iamblichus. § 7. c. 5.

fought

fought at Gaugamela. Ptolemy Ceraunus, who was preſent, averred it; as did Ariſtobulus: and it has been recorded by Plutarch and others. It is alſo adjudged to Arbela by perſons of equal credit: and it muſt certainly have been really there tranſacted: for notwithſtanding the palliating excuſe of Plutarch, it is utterly incredible in reſpect to ſo great a victory, that the ſcene of action ſhould be determined by this place, if it were ſixty, or, as ſome ſay, ſeventy miles out of the way. But in reality it was at no ſuch diſtance. Diodorus Siculus ſays, that Alexander immediately after the victory attacked Arbela, and took it: and found in it many evidences of its being a place of conſequence. [70] Θαψας τες τετελευτηκοτας επεβαλε τοις Αρβηλοις, και πολλην μεν ευρεν αφθονιαν της τροφης, ουκ ολιγον δε κοσμον, και γαζαν βαρβαρικην, αργυριε δε ταλαντα δισχιλια. The battle was fought ſo near the city, that Alexander was afraid of ſome contagion from the dead bodies of the enemy, which lay cloſe by it in great abundance.

I have mentioned, that Gaugamela was the temple of Cham-El, or Cham-Il. This was a title of the Deity brought from Chaldea to Egypt; and from thence to Greece, Hetruria, and other regions. The Greeks out of different titles, and combinations, formed various Deities; and then invented different degrees of relation, which they ſuppoſed to have ſubſiſted between them. According to Acuſilaus Cham-Il was the Son of Vulcan, and Cabeira. [71] Ακεσιλαος δε ὁ Αργειος εκ Καβειρης και Ἡφαιςε Καμιλον λεγει. He was by others ren-

[70] Diodorus Siculus. l. 17. p. 538. He makes no mention of Gaugamela.
[71] Strabo. l. 10. p. 724.

dered

dered Camillus, whoſe attendants were the Camilli; and he was eſteemed the ſame as Hermes of Egypt. [72] Statius Tullianus de vocabulis rerum libro primo ait dixiſſe Callimachum, Tuſcos Camillum appellare Mercurium, &c. Romani quoque pueros et puellas nobiles et inveſtes Camillos et Camillas appellant, Flaminicarum et Flaminum præminiſtros. Servius ſpeaks to the ſame purpoſe. [73] Mercurius Hetruſcâ linguâ Camillus dicitur. The reaſon of the attendants being alſo called Camilli was in conſequence of a cuſtom among the ancients of conferring generally upon the prieſts the title of the Deity, whom they ſerved. The Camilli were commonly young perſons of good family, as we learn from Plutarch; and were to be found in the temples of Jupiter, or Zeus: for Zeus and Hermes were originally the ſame: [74] Και τον υπηρετεντα τῳ Ιερῳ τε Διος αμφιθαλη παιδα λεγεσθαι Καμιλλον, ὡς και τον Ερμην· ἐτως ενιοι των Ελληνων Καμιλλον απο της διακονιας προσηγορευον. He mentions Ερμην—Καμιλλον απο της διακονιας, and ſuppoſes that Camillus had the name of Hermes from the ſimilarity of his office, which was waiting upon the Gods. But the Chaldeans and Egyptians from whom theſe titles were borrowed, eſteemed Hermes as the chief Deity, the ſame as Zeus, Bel, and Adon. They knew nothing of Mercurius pediſſequus, nor Hermes the lacky. They ſtiled their chief God Cam-Il, or Camillus, and his prieſts had the ſame title. He did not borrow it from them; but they received it from him. The name is ſometimes expreſſed

[72] Macrobius. Saturn. l. 3. c. 8. p. 284.

[73] Servius in lib. 11. Æneid. v. 558.

[74] Plutarch in Numâ. p. 64.

Camulus:

Camulus: and the Amonians, who travelled weſtward, brought his rites and worſhip into the weſtern parts of Europe: hence there are inſcriptions to be found inſcribed [75] Camulo Sancto Fortiſſimo. He was ſometimes taken for Mars: as we may learn from an inſcription in Gruter.

[76] MARTI CAMULO

Ob Salutem Tiberi Claud. Cæſ. Cives Remi poſuerunt.

Such is the hiſtory of this Deity; whoſe worſhip was better known in the more early ages; and whoſe temple was ſtiled Gau-Camel, by the Greeks rendered Gaugamela. I make no doubt but that Arbela was the ſame place: for places had as many names as the Deity worſhiped had titles. Arbela was probably the city, and Gaugamela the [77] temple; both ſacred to the ſame Deity under different names.

It is remarkable that Syncellus, ſpeaking of Venephres King of Egypt, ſays, that he built the pyramids of [78] Cochone; which are the principal pyramids of that country. Euſebius before him had taken notice of the ſame hiſtory: [79] Ουενεφρης, εφ' ου ὁ λιμος κατεσχε την χωραν, ὁς και τας Πυραμιδας περι Κοχωνην ηγειρεν. *Venephres was a prince, in whoſe time happened a famine in the land of Egypt. He was the ſame, who built the Pyramids about Cochone.* Now Cochone, analogous to Beth-El, Beth-Shan, Beth-Dagon, ſignifies the temple of the Deity; the houſe of the great king,

[75] Gruter. P. lvi. n. 11. vol. 1.

[76] Gruter. Vol. 1. P. lvi. 12. alſo P. xl. 9.

[77] Or elſe Beth-Arbel was another name of the ſame temple.

[78] Syncellus. P. 55.

[79] Euſebii Chron. P. 14.

or

or ruler: for ſuch is the purport of Con, and Conah. Hercules, the chief Deity of Tyre, and who was alſo highly reverenced in Egypt, was ſtiled Con. [80] Τον Ἡρακλην φησι κατα την Αιγυπτιων διαλεκτον Κωνα λεγεσθαι. From hence we find, that it was a ſacred Egyptian title. According to ſome readings the place is expreſſed Cocome; which is of the ſame purport. Co-Chome, the ſame as Cau-Come, ſignifies the houſe of Chom, or the Sun; and ſeems to betray the purpoſe, for which the chief pyramid was erected: for it was undoubtedly nothing elſe but a monument to the Deity, whoſe name it bore. According to [81] Herodotus the great pyramid was built by Cheops; whom others called Chaops. But Chaops is a ſimilar compound; being made up of the terms Cha-Ops, and ſignifies οικος Πυθωνος, domus Opis Serpentis. It was the name of the pyramid, which was erected to the Sun, the Ophite Deity of Egypt, worſhiped under the ſymbol of a ſerpent. Analogous to Cau-Come in Egypt was a place in Ethiopia, called [82] Cuſcha: doubtleſs ſo named from Chus, the great anceſtor, from whom the Ethiopians were deſcended.

The Sun was ſtiled by the Amonians, among other titles, Zan; as I have before ſhewn: and he was worſhiped under this denomination all over Syria, and Meſopotamia; eſpecially at Emeſa, Edeſſa, and Heliopolis. One region was named Gauzanitis from a city Gauzan, the Goſan of the [83] Scrip-

[80] Etymologicum magnum. Ἡρακλης.

[81] Herodotus. L. 2. c. 124.

[82] Geog. Nubienſis. P. 17.
Michaelis Geog. Hebræorum Extera. P. 154.

[83] 2 Kings. c. 17. v. 6. and c. 18. v. 11. alſo 1 Chron. c. 5. v. 26.

tures. Strabo calls it [84] Χαζηνη, Cha-Zene, and places it near Adiabene. Gauzan, or Go-zan, is literally the houſe of the Sun. I once thought that the land of Goſhen in Egypt was of the ſame purport as Cuſhan; and have ſo mentioned it in a former [85] treatiſe. So far is true: the land of Goſhen was the land of Cuſhan, and poſſeſſed by the ſons of Chus: but the two terms are not of the ſame meaning. Goſhen, or Goſhan, like Gauzan in Meſopotamia, ſignifies the temple of the Sun: hence it was as a city rendered by the Greeks Heliopolis. Artapanus, as we learn from Euſebius, expreſſes it Caiſan, Καισαν. Go-Shan, Gau Zan, Caiſan, Cazena, all denote a place ſacred to the Sun; and are ſuch variations in rendering the ſame term, as muſt be expected in an interval of fifteen hundred years, and from different tranſcribers. This luminary was alſo called Abor, the parent of light; and his temple Cha-Abor, and Cho-Abor, contracted Chabor, and Chobar. Of this name both a city and river were to be found in Gauzanitis; as well as in Suſiana, and other parts: for rivers often took their names from ſome temple, or city, by which they ran. The temple at Dodona was of old called Cha-On, or houſe of the Sun; as we may infer from the country having the name of Chaonia: for Chaonia is the land of Chaon. The prieſts and inhabitants were called [86] Chaones from their place of worſhip: and the former had alſo the name [87] of Selli, which ſig-

[84] Strabo. L. 16. p. 1070.

[85] Obſervations upon the Ancient Hiſtory of Egypt. P. 175.

[86] Strabo. L. 7. p. 505. So alſo Herodotus and Pauſanias.

[87] Σελλοι, οι Δωδωναιοι. Steph. Byzantinus.

αμφι δε Σελλοι
Σοι ναιεσ' υποφηται. Homer. Iliad. Π. v. 234.

 nifies

nifies the prieſts of the Sun. In Arcadia, near the eruption of the river Eraſinus, was a mountain, clothed with beautiful trees, and ſacred to Dionuſus. This alſo was called [88] Chaon, *the place of the Sun*; and was undoubtedly ſo named from the ancient worſhip: for Dionuſus was of old eſteemed the ſame as Oſiris, the Sun. There was alſo a place called [89] Chaon in Media, and Syria; Chaonitis in Meſopotamia; and in all theſe places the ſame worſhip prevailed. So Caballis, the city of the Solymi, was named from Ca-bal, the place of the god Bal, or Baal. It is mentioned by Strabo. In like manner Caballion, in Gallia Narbonenſis, is a compound of Ca-Abelion, a well known Deity, whoſe name is made up of titles of the Sun. The prieſts of this place were ſtiled [90] Salies; the region was called Χαουαρα; undoubtedly from Cha-Our, (אור) ſome temple of Ur, erected by the Amonians, who here ſettled. Canoubis in Egypt was a compound of Ca-Noubis; Cabaſa in the ſame country, Ca-Baſa; called by many Beſa, the Beſeth of the Scriptures, a Goddeſs well known in Egypt. She had a temple in Canaan called [91] Beth Beſa. Cuamon, near Eſdraelon, is a compound of Cu-Amon, the place or houſe of Amon: [92] ἑως τȣ Κυαμωνος. There was a temple in Attica called Cuamites; and a perſonage denominated from it. The hiſtory

[88] Pauſanias. L. 2. p. 166.

[89] It is called Chau-On, Χαυων, by Steph. Byzantinus, from Cteſias. Χαυων, χωρα της Μηδιας. Κτησιας εν τῳ πρωτῳ Περσικων. Chau-On is οικος ἡλιȣ, the houſe of the Sun, which gave name to the diſtrict.

[90] Strabo. L. 4. p. 270. and p. 282.

[91] 1 Maccab. c. 9. v. 62, 64.

[92] Judith. c. 7. v. 3.

of

of the place, and the rites, in time grew obſolete; and Pauſanias ſuppoſes, that the name was given from Κυαμος, Cuamos, a bean.[94] Σαφες δε ουδεν εχω λεγειν, ειτε πρωτος Κυαμυς εσπειρεν ουτος *I have not authority for the ſuppoſition, but it ſeems probable that this temple was erected to the memory of ſome perſon, who firſt ſowed beans.* And here it is proper to take notice of a circumſtance, of which I muſt continually put the reader in mind; as it is of great conſequence towards decyphering the mythology of ancient times. The Grecians often miſtook the place of worſhip for the Deity worſhipped: ſo that the names of many Gods are in reality the names of temples where they were adored. Artemis was Ar-Temis, the city of Themis, or Thamis; the Thamuz of Sidon and Egypt. This the Greeks expreſſed Αρτεμις, and made it the name of a Goddeſs. Kir-On was the city and temple of the Sun in Cyprus, and other places. They changed this to Kironus, which they contracted Cronus: and out of it made a particular God. From Cha-Opis they formed a king Cheops; from Cayſter, the ſame as Ca Aſter, they fancied a hero, Cayſtrius; from Cu-Bela, Cybele; from Cu-Baba, Cybebe. Cerberus, the dog of hell, was denominated from Kir-Abor; as I ſhall hereafter[95] ſhew.

I have mentioned Caucon, or Caucone in Egypt: there was a place of the ſame name in Greece. It was originally ſacred to the Sun; and the prieſts and inhabitants, were

[94] Pauſanias. l. 1. p. 91.

[95] There were many places and temples of Baal, denominated Caballis, Cabali, Cabala, Cabalia, Cabalion, Cabaliſſa, &c. which are mentioned by Pliny, Strabo, Antoninus, and others. Some of them were compounded of Caba: concerning which I ſhall hereafter treat.

called Caucones. Inſtead of Con, which ſignifies the great Lord; the Greeks ſubſtituted a hero[96] Caucon, who was ſuppoſed to have firſt introduced thoſe Orgies, practiſed by the Meſſenians. It was properly a temple of the Sun; and there was another of the ſame name in Bithynia, and from thence the country was called Cauconia. I ſhall hereafter treat at large of Cuthite colonies, which went abroad, and ſettled in different parts. One of the firſt operations when they came on ſhore was to build temples, and to found cities in memory of their principal anceſtors, who in proceſs of time were worſhipped as Deities. A colony of this people ſettled at Colchis, which they called Cutaia[97], from the head of their family, ſtiled both Chus and Cuth. We may infer, that they built a temple which was called Ca-Cuta: and from which the region was alſo denominated: for it is certain, that it has that name at this[98] day. Cocutus, which we render Cocytus, was undoubtedly a temple in Egypt. It gave name to a ſtream, on which it ſtood; and which was alſo called the Charonian branch of the Nile, and the river Acheron. It was a foul canal, near the place of Sepulture, oppoſite to Memphis, and not far from Cochone. Cocutus was the temple of Cutus or Cuth: for he was ſo called by many of his poſterity. A temple of the ſame was to be found in Epirus, upon a river Cocutus. Here was alſo a

[96] Pauſanias. l. 4. p. 282.

Strabo mentions Caucones in Elea. l. 8. p. 531. The Caucones are alſo mentioned by Homer. Odyſſ. γ. v. 366.

Caucane in Sicily was of the ſame purport, mentioned by Ptolemy l. 3. c. 4.

[97] Apollonius Rhodius ſtiles it Cutais: Κυταϊδες ηθεα γαιης. l. 4. v. 512.

[98] See De Liſle's curious map of Armenia and the adjacent parts of Albania, &c.

river

river Acheron, and a lake Acheruſia: for a colony from Egypt ſettled here; and the ſtream was of as foul a nature as that near Memphis. [99] Ῥει δε και Κωκυτος ὑδωρ ατερπεσατον.

Juno is by Varro ſtiled Covella. [100] Dies quinque te kalo, Juno Covella; Juno Covella, dies ſeptem te kalo. Here, as in many inſtances, the place of worſhip is taken for the perſon, to whom the worſhip is directed. Covella is only a variation for Cou-El, or Co-El, the houſe or region of the Deity, and ſignifies heavenly. It is accordingly by Varro interpreted Urania, Ουρανια: whence Juno Covella muſt be rendered Cœleſtis. From the ſubſtantive, Cou-El, the Romans formed Coel, heaven; in aftertimes expreſſed Coelus, and Cœlum. I ſay, in aftertimes: for they originally called it Co-el, and Co-il, and then contracted it to Cœl. Hence Auſonius in his Grammaticomaſtix mentions a paſſage to this purpoſe.

Unde Rudinus ait Divôm domus altiſonum Cœl: or as

[99] Pauſanias. L. 1. p. 40.

There was a river Acheron in Elis. Strabo. L. 8. p. 530. And the ſame rites were obſerved in honour of the θεος μυιαγρος, that were practiſed in Cyrene. Clement. Cohort. P. 33.

In Pontus was a river Acheron. Ενθα δε και προχοαι ποταμοιο Αχεροντος εασιν. Apollon. Argonaut. L. 2. v. 745. alſo ακρα Αχερσια. The like to be found near Cuma in Campania: and a ſtory of Hercules driving away flies there alſo. Ῥωμαιοι δε ατομυιῳ Ηρακλει (θυεσι). Clementis Cohort. ibid.

[100] Varro de Ling. Lat. Lib. 5. p. 49. altered to Novella by ſome, contrary to the authority of the beſt MSS. See Scaliger's notes. P. 81. Edit. anno 1619. Dordrechti.

See Selden de Diis Syris. Syntag. 2. c. 2. p. 174. In vetuſtioribus excuſis de Re Ruſticâ non Novella, ſed Covella legitur. Covella autem Cœleſtis, ſive Urania interpretatur.

Ennius, to whom he alludes, has rendered it, according to the preſent MSS, altiſonum [1] Coil. He ſometimes ſubjoins the Latine termination :

Coilum proſpexit ſtellis fulgentibus aptum.
Olim de Coilo laivum dedit inclytus ſignum.
Saturnus, quem Coilus genuvit.
Unus erit, quem tu tollas in Coirila Coili
Templa.

Cœlus in aftertimes was made a Deity : hence there are inſcriptions dedicated [2] Cœlo Æterno. The ancient Deity Celeus, mentioned by [3] Athenagoras, and ſaid to have been worſhiped at Athens, was the ſame as the above.

Many places and regions, held ſacred, and called Coel by the Amonians, were by the Greeks rendered κοιλα, cava. Hence we read of Κοιλη Λακεδαιμων, Κοιλη Ηλις, and the like. Syria was by them ſtiled Κοιλη, the hollow : but the true name was Coëla, the heavenly or ſacred. It was ſo denominated from the Cuthites, who ſettled there, on account of the religion eſtabliſhed. Hence it was alſo named Shem, and Shama ; which are terms of like purport, and ſig-

[1] Ennii Annal. L. 1.

[2] The Perſians worſhiped Cœlus ; which is alluded to by Herodotus, when he ſays, that they ſacrificed upon eminences : Τον κυκλον παντα τον Ουρανον Δια καλεοντες. L. 1. c. 131. To the ſame purpoſe Euripides ;

Ὁρας τον ὑψου τον δ' απειρον' αιθερα,
Τον γην περιξ εχοντ' ὑγραις εν αγκυλαις ;
Τουτον νομιζε Ζηνα, τον δ' ἡγου Δια.

Clement. Alexand. Strom. L. 5. p. 717. Plutarch. P. 369. p. 424.

Aſpice hoc ſublime candens, quem invocant omnes Jovem. Cicero de Naturâ Deor. L. 1.

[3] Αλλ' Αθηναιοι μεν Κελεον, και Μεγαιραν ἱδρυνται Θεους. Athenag. Legat. P. 290.

nify

nify divine, or heavenly. It is a name, which it retains at this day; as we are informed by [4] Abulfeda, and others. Elis Coela was the moſt ſacred part of Greece; eſpecially the regions of Olympia, Cauconia, and Azania. It was denominated Elis from Hλ, Eel, the Sun: and what the Greeks rendered Κοιλη, of old meant [5] heavenly. Hence Homer ſtyleth it peculiarly [6] Ηλιδα διαν, *Elis the ſacred.* As Coele Syria was ſtiled Sham, and Sama; ſo we find places, which have a reference to this term, in Elis. A town of great antiquity was named [7] Samicon, which ſignifies Cœli Dominus. Here was alſo a temple of Poſeidon Samius, ſurrounded with a grove of olives; and there were feſtivals obſerved, which were called Samia. There was likewiſe of old a city named Sama, or Samos: which Strabo imagines, might have been ſo named from its high ſituation: *for high places were called* [8] *Samia.* It certainly ſignifies in ſome degree high; but the true meaning of Sama was heavenly, ſimilar to Sam, Sham, Shamem, of the eaſtern nations. Hence Same, Samos, Samothrace, Samacon, were denominated on account of their ſanctity. Strabo ſuppoſes, that the city Samos in Elis was ſituated in the Samian plain: it therefore could not well have this name from its high ſitu-

[4] Abulfeda. Tabula Syriæ. P. 5.

Naſſir Ettuſæus. P. 93. apud Geog. vet.

[5] The city Argos was in like manner called Κοιλον. Πολλακις το Αργος Κοιλον φησι, καθαπερ εν Επιγονοις. Το ΚΟΙΛΟΝ Αργος εκ ετ' οικησοντ' ετι.—ετι και εν Θαμυρᾳ, Αργει Κοιλῳ. Scholia in Sophoc. Œdipum Colon.

[6] Iliad. B. v. 615.

[7] Strabo. L. 8. p. 529.

[8] Strabo. L. 8. p. 534.

ation. It is moreover inconſiſtent to ſuppoſe regions called κοιλα, or cava, to have been denominated from Sama, high. In ſhort both terms have been miſtaken: and Coilus in the original acceptation certainly ſignified heavenly: whence we read in Heſychius, as alſo in Suidas, Κοιολης, ὁ Ἱερευς. By which we learn, that by Coioles was meant a ſacred or heavenly perſon; in other words, a prieſt of Cœlus. In Coioles there is but a ſmall variation from the original term; which was a compound from Coi-El, or Co-El, the Cœlus of the Romans.

Concerning the term Cœl in Ennius, [9] Janus Gulielmus takes notice, that this poet copied the Dorians in uſing abbreviations, and writing Cœl for Cœlus and Cœlum. But herein this learned perſon is miſtaken. The Dorians were not ſo much to be blamed for their abbreviating, as the other Greeks were for their unneceſſary terminations, and inflexions. The more ſimple the terms, the more ancient and genuine we may for the moſt part eſteem them: and in the language of the Dorians we may perceive more terms relative to the true mythology of the country, and thoſe rendered more ſimilar to the ancient mode of expreſſion, than are elſewhere to be found. We muſt therefore, in all etymological inquiries, have recourſe to the Doric manner of pronunciation, to obtain the truth. They came into Greece, or Hellotia, under the name of Adorians; and from their ſimplicity of manners, and from the little intercourſe maintained with foreigners, they preſerved much of their ancient

[9] Janus Gulielmus Laurenbergius, Antiquarius.

tongue.

tongue. For this there may be another additional reaſon obtained from Herodotus; who tells us, that they were more immediately deſcended from the people of the [10] caſt. The ancient hymns, ſung in the Prutaneia all over Greece, were [11] Doric: ſo ſacred was their dialect eſteemed. Hence they cannot but afford great help in inquiries of this nature. What was by others ſtiled Αθηνη, they expreſſed Αθανα: Cheops they rendered Chaops: Zeen, Zan: Χαζηνη, Χαζανα: Μην, Μαν: Menes, Manes: Orchenoi, Orchanoi: Neith, Naith: Ιηνισος, Ιανισος: Hephæſtus, Hephaſtus: Caiete, Caiate: Demeter, Damater: all which will be found of great conſequence in reſpect to etymology. And if they did not always admit of the terminations uſed by their neighbours; they by theſe means preſerved many words in their primitive ſtate: at leaſt they were nearer to the originals. They ſeem to have retained the very term, of which I have been treating. It was by them ſtiled Χαι, Cai; and ſignified a houſe, or cave: for the firſt houſes in the infancy of the world are ſuppoſed to have been caves or grottos[12]. They expreſſed it Cai, Caia, Caias, ſimilar to the cava, cavus, and cavea of the Romans. When theſe places were of a great depth, or extent, they were looked upon with

[10] Φαινοιατο αν εοντες οι των Δωριεων ηγεμονες Αιγυπτιοι θαγενεες. Herod. L. 6. c. 54.

Of their original and hiſtory I ſhall hereafter give a full account.

[11] Οποσα δε αδουσιν εν τω Πρυτανειω, φωνη μεν εστι αυτων η Δωριος. Pauſanias. L. 5. p. 416.

[12] Tum primum ſubiere domos; domus antra fuere.

Ovid. Metamorph. L. 1. v. 121.

a kind of religious horror. A cavern of this ſort was at Lacedæmon, with a building over it; of which in aftertimes they made uſe to confine malefactors. It was called Καιαδης, or as the Spartans expreſſed it, Καιαδας, the houſe of death. [13] Καιαδας δεσμωτηριον—το παρα Λακεδαιμονιοις. Cai ſignified a cavern: Adas, which is ſubjoined, was the Deity, to whom it was ſacred, eſteemed the God of the infernal regions. He was by the Ionians, &c. expreſſed Ades, and Hades; and by other nations Ait, and Atis. Hence theſe caverns were alſo ſtiled Καιετες, and Καιετοι. The author above quoted gives us the terms variouſly exhibited: [14] Καιετοι.—Οι απο των σεισμων ῥωχμοι Καιετοι λεγονται. Και Καιαδας το δεσμωτηριον εντευθεν, το παρα Λακεδαιμονιοις, σπηλαιον. Heſychius renders it in the plural, and as a neuter: καιατα, ορυγματα. Whether it be compounded Cai-Ait, Cai-Atis, or Cai-Ades, the purport is the ſame. The den of Cacus was properly a ſacred cave, where Chus was worſhiped, and the rites of fire were [15] practiſed. Cacus is the ſame name as Cuſcha in Ethiopia, only reverſed. The hiſtory of it was obſolete in the days of Virgil; yet ſome traces of it ſtill remained.

Strabo ſays, that many people called theſe caves, Κωοι.

[13] Strabo. L. 8. p. 564.

It is mentioned by Thucydides: Ες τον Καιαδαν, ὅπερ τους κακουργους εμβαλλειν εἰωθεισαν (οἱ Λακεδαιμονιοι.) L. 1. c. 134.

It is expreſſed Κεαδας by Pauſanias; who ſays that it was the place, down which they threw Ariſtomenes, the Meſſenian hero. L. 4. p. 324.

[14] Strabo. Ibidem.

[15] Huic monſtro Vulcanus erat pater: illius atros
Ore vomens ignes, magna ſe mole ferebat. Virgil. Æn. L. 8. v. 193.

Ενιοι

[16] Ενιοι κωους μαλλον τα τοιαυτα κοιλωματα λεγεσθαι φασιν. Hence he very truly explains a paſſage in Homer. The poet, ſpeaking of Theſeus, Dryas, Polyphemus, and other heroes of the Mythic age, mentions their encountering with the mountaineers of Theſſaly; whom he ſtiles φηρες ορεσχωοι:

[17] Καρτιςοι δη κεινοι επιχθονιων τραφεν ανδρων,
Καρτιςοι μεν εσαν, και καρτιςοις εμαχοντο
Φηρσιν ορεσχωοισι—

Ορεσχωος ſignified a perſon, who lived in a mountain habitation: whoſe retreat was a houſe in a mountain. Co, and Coa, was the name of ſuch houſe. Strabo ſays, that this term is alluded to by Homer, when he ſtiles Lacedæmon [18] Λακεδαιμονα κητωεσσαν, *for it was by many thought to have been ſo called on account of the caverns.* From hence we may fairly conclude, that κητωεσσα was a miſtake, or at leaſt a variation, for [19] καιεταεσσα, from Cai-Atis; and that Co, [20] Coa, Caia, were of the ſame purport.

But this term does not relate merely to a cavern; but to temples founded near ſuch places: oftentimes the cave itſelf was a temple. Caieta in Italy near Cuma, called by Diodorus Καιητη, was ſo denominated on this account. It was

[16] Strabo. l. 8. p. 564.

[17] Iliad. l. 1. v. 266.

[18] Iliad. β. v. 581.

Odyſſ. δ. v. 1. Ὁιδ' ιξον ΚΟΙΛΗΝ Λακεδαιμονα ΚΗΤΩΕΣΣΑΝ.

[19] Strabo ſays as much, Ὁιδε, ὁτι ὁι απο των σεισμων ρωχμοι Καιετοι λεγονται. l. 8. p. 564.

[20] Hence the words cove, alcove, and perhaps to cover, and to cope.

a cave in the rock, abounding with variety of ſubterranes, cut out into various apartments. Theſe were of old inhabited by Amonian prieſts: for they ſettled in theſe parts very early. It ſeems to have been a wonderful work. [21] Ανεωγετ' εντευθεν σπηλαια ὑπερμεγεθη, κατοικιας μεγαλας, και πολυτελεις δεδεγμενα. *In theſe parts were large openings in the earth, exhibiting caverns of a great extent; which afforded very ample, and ſuperb apartments.* Diodorus informs us, that what was in his time called Caiete, had been ſometimes ſtiled [22] Aiete: by which we may ſee, that it was a compound; and conſiſted of two or more terms, but theſe terms were not preciſely applicable to the ſame object. Ai-Ete, or Ai-Ata, was the region of Ait, the Deity to whom it was ſacred. Colchis had the ſame name; whence its king was called Aietes: and Egypt had the ſame, expreſſed by the Greeks [23] Αετια, Aetia. Aiete was the diſtrict: Caiete was the cave and temple in that diſtrict; where the Deity was worſhipped.

In Bœotia was a cavern, into which the river Cephiſus deſcended, and was loſt. It afterwards emerged from this gulf,

[21] Strabo. l. 5. p. 356.

[22] Κατα ſε φορμιας της Ιταλιας Αιητην τον νυν Καιητην προσαγορευομενον. l. 4. p. 259.

Virgil, to give an air of truth to his narration makes Caieta the nurſe of Æneas.

According to Strabo it was ſometimes expreſſed Cai Atta; and gave name to the bay below.—Και τον μεταξυ κολπον εκεινοι Καιατταν ωνομασαν. l. 5. p. 366.

[23] Scholia Euſtathij in Dionyſij περιηγησιν. v. 239. and Steph. Byzantinus. Αιγυπτος.

and

and paſſed freely to the ſea. The place of eruption was called An-choa, which ſignifies Fontis apertura. The later Greeks expreſſed it Anchoe[24]. Καλειται δ' ὁ τοπος Αγκοη· εστι δε λιμην ὁμωνυμος. The etymology, I flatter myſelf, is plain; and authenticated by the hiſtory of the place.

From Cho, and Choa, was probably derived the word Χοϊκος, uſed by the apoſtle. [25] Ὁ πρωτος ανθρωπος εκ γης Χοϊκος· ὁ δευτερος ανθρωπος ὁ Κυριος εξ ουρανε. Οιος ὁ Χοϊκος, και τοιαυτοι οἱ Χοϊκοι. Heſychius obſerves, Χοϊκος, πηλινος, γηινος. From hence we may perceive, that by Cho was originally meant a houſe or temple in the earth. It was, as I have ſhewn, often expreſſed Gau, and Go; and made to ſignify any houſe. Some nations uſed it in a ſtill more extended ſenſe; and by it denoted a town, or village, and any habitation at large. It is found in this acceptation among the ancient Celtæ, and Germans, as we learn from Cluverius. [26] Apud ipſos Germanos ejuſmodi pagorum vernaculum vocabulum fuit Gaw; et variantibus dialectis, gäw, gew, gów, gow, hinc — Briſgaw, Wormeſgaw, Zurichgow, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegow, Weſtergow, Ooſtergow. The ancient term Πυργος, Purgos, was

[24] Χασμα δε γεννηθεν—εξεξατο τον ποταμον—ειτα εξερρηξεν εις την επιφανειαν κατα Λαξυμιαν της Λοκριδος την ανω—Καλειται δ' ο τοπος Αγκοη κτλ. Strabo. L. 9. p. 623.

It is called Anchia by Pliny. N. H. L. 4. c. 7. As both the opening, and the ſtream, which formed the lake, was called An-choe; it ſignified either fons ſpeluncæ, or ſpelunca fontis, according as it was adapted.

[25] 1 Corinthians. c. 15. v. 47, 48.

[26] Cluverii Germaniæ Antiq. L. 1. c. 13. p. 91.

properly Pur-Go ; and ſignified a light-houſe, or temple of fire, from the Chaldaic Pur.

PARTICLES.

Together with the words above mentioned are to be found in compoſition the particles Al and Pi. Al or El, for it is differently expreſſed in our characters, is ſtill an Arabian prefix: but not abſolutely confined to that country; though more frequently there to be found. The Sun אור, was called Uchor by the people of Egypt and Cyrene; which the Greeks expreſſed Αχωρ, Achor. He was worſhiped with the ſame title in Arabia, and called Al Achor. [27] Georgius Monachus deſcribing the idolatry, which prevailed in that country before the introduction of the preſent religion, mentions the idol Alachar. Many nations have both expletives and demonſtratives analogous to the particle above. The pronoun Ille of the Romans is ſomewhat ſimilar: as are the terms Le and La of the French: as well as Il and El in other languages. It is in compoſition ſo like to Ηλ, the name of Ἥλιος, the Sun, that it is not always eaſy to diſtinguiſh one from the other.

The Article Pi was in uſe among the ancient Egyptians, and Cuthites, as well as other nations in the eaſt. The natives of India were at all times worſhipers of the Sun; and uſed to call themſelves by ſome of his titles. Porus, with whom

[27] Beyeri Additamenta to Selden de Diis Syris. P. 291.
Achor near Jericho. Joſhua. c. 15. v. 7.

Alexander engaged upon the Indus, was named from the chief object of his worſhip אור, Pi-Or, and P'Or; rendered by the Greeks Πωρος, Porus. Pacorus the Parthian was of the ſame etymology, being a compound of P'Achorus, the Achor of Egypt: as was alſo the [28] city Pacoria in Meſopotamia, mentioned by Ptolemy. Even the Grecian πυρ was of Egyptian or Chaldaïc original; and of the ſame compoſition (P'Ur) as the words above: for [29] Plato informs us, that πυρ, ὑδωρ, κυνες, were eſteemed terms of foreign importation. After the race of the Egyptian kings was extinct, and that country came under the dominion of the Grecians, the natives ſtill continued to make uſe of this prefix; as did other [30] nations, which were incorporated with them. They adapted it not only to words in their own language; but to thoſe of other countries, of which they treated. Hence there is often to be found in their writings, [31] Πιζευς, Πιμαστυρ, Πιμαθητης, πισωμα, πιλαος, Pidux, Picurator, Pitribunus: alſo names of perſons occur with this prefix; ſuch as Piterus, Piturio, Pionius the martyr, alſo Pior, Piammon, Piambo; who are all mentioned by eccleſiaſtical [32] writers, as

[28] Ptolem. Lib. 5. c. 18. p. 164.
[29] Plato in Cratylo. P. 410.
[30] See Kircher's Prodromus Copticus. P. 180. and p. 297.
[31] Ibidem, and Jameſon's Specilegia. c. 9. § 4.
[32] Pionius. Euſeb. Hiſt. Eccleſiaſt. L. 4. p. 173.
Pior Monachus Ægyptiacus. Socratis Hiſt. Eccles. P. 238.
Piammon. Sozomen. H. E. P. 259.
Piambo, or P'ambo. Socratis Eccles. H. P. 268.
It was ſometimes expreſſed Po, as in Poëmon Abbas, in Evagrius.

In

as natives of that country. This article is ſometimes expreſſed Pa: as in the name of Pachomius, an abbot in Egypt, mentioned by [33] Gennadius. A prieſt named Paapis is to be found in the Excerpta from Antonius [34] Diogenes in Photius. There were particular rites, ſtiled Pamylia Sacra, from [35] Pamyles, an ancient Egyptian Deity. We may infer from Heſychius, that they were very obſcene: Πααμυλης, Αιγυπτιος Θεος Πριαπωδης. Hades, and Pi-Ades was a common title of the Sun: and the latter in early times was current in Greece; where I hope to give ample teſtimony of the Amonians ſettling. He was termed Melech Pi-Adon, and Anac Pi-Adon: but the Greeks out of Pi-Adon formed Παιδων: for it is inconceivable, how very ignorant they were in reſpect to their ancient theology. Hence we read of παιδων Λητες, παιδων Ζηνος, παιδων Απολλωνος; and legends of παιδων αθανατων; and of παιδων, who were mere foundlings; whoſe fathers could never be aſcertained, though divine honours were paid to the children. This often puzzled the mythologiſts, who could not account for this ſpurious race. Plutarch makes it one of his inquiries to ſift out,

In Apophthegmat. Patrum. apud Cotelerii monumenta. Tom. 1. p. 636.

Baal Peor was only Pi-Or, the Sun: as Priapus was a compound of Peor-Apis, contracted.

[33] Gennad. Vitæ illuſtrium virorum. L. 7. Pachomius, a ſuppoſed worker of many miracles.

[34] Antonius Diogenes in Photius. Cod. 166.

[35] Plutarch. Iſis et Oſiris. V. 1. p. 355.

Paamyles is an aſſemblage of common titles, Am-El-Ees with the prefix. Hence the Greeks formed Meliſſa, a ſacred name: as of Ham El-Ait, they formed Melitta, the name of a foreign Deity, more known in Ionia than in Hellas.

Τις

[36] Τις ὁ Παιδων ταφος παρα Χαλκιδευσι; Pauſanias mentions [37] Αμφιλυκε παιδων βωμος: and in another place, [38] Βωμοι δε Θεων τε ονομαζομενων αγνωστων, και Ἡρωων, και ΠΑΙΔΩΝ τε Θησεως, και Φαληρου. From this miſtake aroſe ſo many boy-deities; among whom were even Jupiter and Dionuſus: [39] Αυτον τον Δια, και τον Διονυσον Παιδας, και νεους, ἡ θεολογια καλει. *According to the theology of the Greeks even Jupiter and Dionuſus are ſtiled boys, and young perſons.* One of the moſt remarkable paſſages to this purpoſe is to be found in the antiquary above quoted; who takes notice of a certain myſterious rite performed by the natives of Amphiſſa in Phocis. The particular Gods, to whom it was performed, were ſtiled Ανακτες παιδες. [40] Αγουσι δε και τελετην οἱ Αμφισσεις των Ανακτων καλεμενων Παιδων. Ὁιτινες δε Θεων εισιν οἱ Ανακτες Παιδες, ου κατα τ' αυτα εχιν ειρημενον. *The people of Amphiſſa perform a ceremony in honour of perſons, ſtiled Anactes Paides, or Royal Boys; but who theſe Anactes Paides were, is matter of great uncertainty.* In ſhort the author could not tell: nor could the prieſts afford him any ſatisfactory information. There are many inſtances in Pau-

[36] Plutarch: Quæſtiones Græcæ. v. p. 296.

[37] Pauſanias. l. 1. p. 83. Amphilucus was a title of the Sun.

[38] Pauſanias. l. 1. p. 4. in like manner, ταφοι των Ιφιμεδειας και Αλωεως παιδων. Pauſanias. l. 9. p. 754.

[39] Proclus in Platonis Parmenidem: See Orphic Fragment of Geſner. p. 406. A twofold reaſon may be given for their having this character: as will be ſhewn hereafter.

[40] Pauſanias. l. 10. p. 896. Many inſtances of this ſort are to be found in this writer.

ſanias of this nature: where divine honours are paid to the unknown children of fathers equally unknown.

Herodotus tells us, that, when he diſcourſed with the prieſts of Thebes about the kings, who had reigned in Egypt; they deſcribed them to him under three denominations, of Gods, of heroes, and of men. The laſt ſucceeded to thoſe above, and were mere mortals. The manner of ſucceſſion is mentioned in the following words: [41] Πιρωμιν εκ Πιρωμιος γεγονεναι—και ουτε ες θεον, ουτε ες Ἡρωα αναδηναι αυτες (ὁι Αιγυπτιοι.) There are many ſtrange and contradictory opinions about this [42] paſſage; which, if I do not deceive myſelf, is very plain; and the purport of it this. *After the fabulous accounts, there had been an uninterrupted ſucceſſion of Piromis after Piromis: and the Egyptians referred none of theſe to the dynaſties of either the Gods or Heroes, who were ſuppoſed to have firſt poſſeſſed the country.* From hence I think it is manifeſt, that Pi-romis ſignifies *a man.* Herodotus indeed ſays, that the meaning of it was καλος καγαθος, *a perſon of a fair and honourable character:* and ſo it might be taken by implication; as we ſay of a native of our own country, that he is a true, and ſtaunch [43] Engliſhman: but

[41] Herodotus. l. 2. c. 143.

[42] See Reland, Diſſertatio Copt. p. 108.

Jablonſky Prolegomena in Pantheon Ægyptiacum: p. 38. Alſo Weſſelinge. Notes on Herod. l. 2. c. 143.

[43] This was certainly the meaning: for Plato, ſpeaking of the native Grecians in oppoſition to other nations, ſtiled Βαρβαροι, makes uſe of the very expreſſion: Πολλη μεν ἡ Ἑλλας, εφη, ω Κεβης, εν ᾗ ενεισι που αγαθοι ανδρες, πολλα δε και των βαρβαρων γενη. In Phædone. p. 96.

the preciſe meaning is plain from the context; and Piromis certainly meant *a man*. It has this ſignification in the Coptic: and in the [44] Prodromus Copticus of Kircher, Πιρωμι, Piromi, is *a man*; and ſeems to imply a native. Pirem Racot is an Alexandrine, or more properly a native of Racotis called Raſchid, and Roſetta. Pirem Romi, are [45] Romans.

By means of this prefix we may be led to underſtand what is meant by Paraia in the account given by Philo from Sanchoniathon: who ſays, that Cronus had three ſons in the region of Paraia: [46] Εγεννηθησαν δε και εν Παραια Κρονῳ τρεις παιδες. Paraia is a variation of P'Ur-aia; and means literally the land of Ur in Chaldea; the region from whence ancient writers began the hiſtory of mankind. A crocodile by the Egyptians was among other names called [47] Σουχος: and the name is retained in the Coptic, where it is expreſſed [48] Pi-Souchi.

This prefix is ſometimes expreſſed with an aſpirate, Phi: and as that word ſignifies a mouth, and in a more extenſive ſignification, ſpeech and language, it ſometimes may cauſe a little uncertainty about the meaning. However, in moſt places it is ſufficiently plain. Phaethon, a much miſtaken

[44] Kircher. Prodromus Copticus. p. 300 and p. 293.
[45] Kircher. Prod. p. 293.
[46] Sanchoniathon apud Euſeb. Præp. Evan. l. 1. c. 10. p. 37.
[47] Damaſcius: Vita Iſodori, apud Photium. Cod. ccxlii.
[48] Jablonſky: Pantheon Egypt. v. 2. l. 5. c. 2. p. 70.

perſonage, was an ancient title of the Sun, a compound of Phi-Ath-On. Bacchus was called Phi-Anac by the Myſians, rendered by the poets [49] Phanac and Phanaces. Hanes was a title of the ſame Deity, equally reverenced of old, and compounded Ph' Hanes. It ſignified the fountain of light: and from it was derived Phanes of Egypt: alſo φαινω, φανεις, φανεξος: and from Ph'ain on, Fanum. In ſhort theſe particles occur continually in words, which relate to religious rites, and the ancient adoration of fire. They are generally joined to Ur, by which that element is denoted. From P'Ur Tor came Prætor and Prætorium, among the Romans: from P'Ur-Aith, Purathi and Puratheia among the Aſiatics. From P'Ur-tan, πρυτανεις, and πρυτανειϰ among the Greeks of Hellas: in which Prutaneia there were of old ſacred hearths, and a perpetual fire. The antient name of Latian Jupiter was P'ur, by length of time changed to Puer. He was the Deity of fire; and his miniſters were ſtiled Pueri: and becauſe many of them were handſome youths ſelected for that office, Puer came at length to ſignify any young perſon. Some of the Romans would explain this title away, as if it referred to Jupiter's childhood: but the hiſtory of the place will ſhew

[49] Auſonius. Epigram. 30.

Kircher ſays, that Pi in the Coptic is a prefix, by which a noun is known to be maſculine, and of the ſingular number: and that Pa is a pronoun poſſeſſive. Paromi is Vir meus. It may be ſo in the Coptic: but in ancient times Pi, Pa, Phi, were only variations of the ſame article: and were indifferently put before all names: of which I have given many inſtances. See Prodromus. Copt. p. 303.

that

that it had no ſuch relation. It was a proper name, and retained particularly among the people of Præneſte. They had undoubtedly been addicted to the rites of fire; for their city was ſaid to have been built by Cæculus, the ſon of Vulcan, who was found in the midſt of fire:

[50] Vulcano genitum pecora inter agreſtia Regem,
Inventumque ſocis.

They called their chief God Pur: and dealt particularly in divination by lots, termed of old *Purim*. Cicero takes notice of this cuſtom of divination at Præneſte; and deſcribes the manner, as well as the place: but gives into the common miſtake, that the Purim related to Jupiter's childhood. He ſays, that the place, where the proceſs was carried on, was a ſacred incloſure, [51] is eſt hodie locus ſeptus, religioſe propter Jovis *Pueri*, qui lactens cum Junone in gremio *Fortunæ* mammam appetens, caſtiſſime colitur a Matribus. This manner of divination was of Chaldaïc original, and brought from Babylonia to Præneſte. It is mentioned in Eſther, c. 3. v. 7. They caſt Pur before Haman, that he might know the ſucceſs of his purpoſes againſt the Jews. *Wherefore they call theſe days Purim after the name of Pur* [52]. c. 9. v. 26. The ſame lots of divination being uſed at Præneſte was the occaſion of the God being called Jupiter Pur. This in aftertimes was changed to Puer: whence we find inſcriptions, which mention him under that name; and at

[50] Virgil. Æneid. l. 7. v. 679.
[51] Cicero de Divinatione. l. 2.
[52] See alſo v. 28, 29, 31, and 32.

the

the ſame time take notice of the cuſtom, which prevailed in his temple. Inſcriptions Jovi Puero, and Fortunæ Primigeniæ Jovis [53] Pueri are to be found in Gruter. One is very particular.

[54] Fortunæ Primigeniæ Jovis Pueri D. D.
Ex *SORTE* compos factus
Nothus Ruficanæ
L. P. Plotilla.

That this word Puer was originally Pur may be proved from a well known paſſage in Lucretius:

[55] Puri ſæpe lacum propter ac dolia curva
Somno devincti credunt ſe attollere veſtem.

Many inſtances, were it neceſſary, might be brought to this purpoſe. It was a name originally given to the prieſts of the Deity who were named from the Chaldaic אור, Ur: and by the ancient Latines were called P'uri. At Prænefte the name was particularly kept up on account of this divination by [56] lots. Theſe by the Amonians were ſtiled Purim,

[53] Gruter. Inſcript. lxxvi. n. 6.

[54] Ibid. lxxvi. n. 7.

BONO DEO
PUERO POS-
PORO.

Gruter. Inſcrip. p. lxxxviii. n. 13.

[55] Lucretius. l. 4. v. 1020.

[56] Propertius alludes to the ſame circumſtance:

Nam quid Prænefiis dubias, O Cynthia, *ſortes?*
Quid petis Ææi mœnia Telegoni? l. 2. eleg. 32. v. 3.

What

rim, being attended with ceremonies by fire; and ſuppoſed to be effected through the influence of the Deity. Prænefte ſeems to be a compound of Puren Eſta, the lots of Eſta, the Deity of fire.

Theſe are terms, which ſeem continually to occur in the ancient Amonian hiſtory: out of theſe moſt names are compounded; and into theſe they are eaſily reſolvable. There are ſome few more, which might perhaps be very properly introduced: but I am unwilling to treſpaſs too far, eſpecially as they may be eaſily taken notice of in the courſe of this work. I could wiſh that my learned readers would afford me ſo far credit, as to defer paſſing a general ſentence, till they have peruſed the whole: for much light will accrue; and freſh evidence be accumulated in the courſe of our procedure. A hiſtory of the rites and religion, in which theſe terms are contained, will be given; alſo of the times, when they were introduced; and of the people, by whom they were diffuſed ſo widely. Many poſitions, which may appear doubtful, when they are firſt premiſed, will, I hope, be abundantly proved, before we come to the cloſe. In reſpect to the etymologies, which I have already offered and conſidered, I have all along annexed the hiſtories of the perſons and places ſpoken of, in order to aſcertain

What in the book of Heſter is ſtiled Purim, the ſeventy render, c. 9. v. 29. φρθραι The days of Purim were ſtiled φρθρα.—Τη διαλεκτῳ αυτων καλειται φρθραι. ſo in c. 10. The additamenta Græca mention—την προκειμενην επιστολην των φρθραι, inſtead of φθραι and Παραι: from P'Ur and Ph'Ur, ignis.

my

my opinion concerning them. But the chief proof, as I have before ſaid, will reſult from the whole; from a uniform ſeries of evidence, ſupported by a fair and uninterrupted analogy.

OF

OF

ETYMOLOGY,

As it has been too generally handled.

Αλλα θεοι των μεν μανιην απετρεψατε γλωσσης,
Εκ δ' ὁσιων ϛοματων καθαρην οχετευσατε πηγην.
Και σε, πολυμνηϛη, λευκωλενε παρθενε, μουϛα,
Αντομαι, ὡν θεμις εϛιν εφημεριοισιν ακουειν.
Πεμπε παρ' ευϛεβιης ελαυν' ευηνιον ἁρμα.

EMPEDOCLES.

IT may appear invidious to call to account men of learning, who have gone before me in inquiries of this nature; and to point out defects in their writings: but it is a taſk which I muſt in ſome degree take in hand, as the beſt writers have in my opinion failed fundamentally in theſe reſearches. Many in the wantonneſs of their fancy have yielded to the moſt idle ſurmiſes; and this to a degree of licentiouſneſs, for which no learning nor ingenuity can atone. It is therefore ſo far from being injurious, that it appears abſolutely neceſſary to point out the path they took, and the nature of their failure; and this, that their authority may not give a ſanction to their miſtakes: but on the contrary, if my me-

thod ſhould appear more plauſible or more certain, that the ſuperiority may be ſeen upon comparing; and be proved from the contraſt.

The Grecians were ſo prepoſſeſſed with a notion of their own excellence and antiquity, that they ſuppoſed every ancient tradition to have proceeded from themſelves. Hence their mythology is founded upon the groſſeſt miſtakes: as all extraneous hiſtory, and every foreign term, is ſuppoſed by them to have been of Grecian original. Many of their learned writers had been abroad; and knew how idle the pretenſions of their countrymen were. Plato in particular ſaw the fallacy of their claim. He confeſſes it more than once: yet in this article nobody was more infatuated. His Cratylus is made up of a moſt abſurd ſyſtem of etymology. [57] Herodotus expreſly ſays, that the Gods of Greece came in great meaſure from Egypt. Yet Socrates is by Plato in this treatiſe made to derive Artemis from το αρτεμες, integritas: Poſeidon from ποσι δεσμον, fetters to the feet: Heſtia from ουσια, ſubſtance and eſſence: Demeter, from διδουσα ὡς μητηρ, diſtributing as a mother: Pallas from παλλειν to vibrate, or dance: Ares, Mars, from ἀρρεν, maſculum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from θεειν, to run[58]. Innumerable derivations of this nature are to

[57] Herodotus. l. 2. c. 4. and l. 2. c. 52.

Επειτα δε. Χρονῳ Πολλῳ διελθοντος επυθοντο (οἱ Ἑλληνες) εκ της Αιγυπτου απικομενα τα ονοματα των Θεων.

[58] So δαιμων from δαημων; Απολλων from ἡ ὁμου πολησις· Διονυσος quaſi διδυσος from διδοι and οινος. and οινος from οιεσθαι. Κρονος, quaſi χρονῳ κορος. Τηθυν, το ηθουμενοι — with many more. Plato in Cratylo.

Ægyptus παρα το αιγας πιαινειν. Euſtath. in Odyſſ. l. 4. p. 1499.

be-

be found in Ariſtotle, Plato, [59] Heraclides Ponticus, and other Greek writers. There is a maxim laid down by the ſcholiaſt upon Dionyſius; which I ſhall have occaſion often to mention. [60] Ει βαρβαρον το ονομα, ου χρη ζητειν Ἑλληνικην ετυμολογιαν αυτω. *If the term be foreign, it is idle to have recourſe to Greece for a ſolution.* It is a plain and golden rule, poſterior in time to the writers above, which however common ſenſe might have led them to have anticipated, and followed: but it was not in their nature. The perſon who gave the advice was a Greek, and could not for his life abide by it. It is true, that Socrates is made to ſay ſomething very like the above. [61] Εννοω γαρ, ὁτι πολλα ὁι Ἑλληνες

[59] Poſeidon, ποιβητα εἰδην. Tiſiphone, Τθτων φωνη, Athene quaſi αθανατος. Hecate from ἑκατον centum. Saturnus, quaſi ſacer, ἱερ. See Heraclides Ponticus, and Fulgentii Mythologia.

See the Etymologies alſo of Macrobius. Saturnalia. l. 1. c. 17. p. 189.

Μεσαι· quaſi ὁμω θσαι. Plutarch de Fraterno Amore. v. 2. p. 480. Δι' ευνοιαν καὶ Φιλαδελφιαν.

Πασιφαη, δια το πασι φαινειν τα μαντεια. Plutarch. Agis and Cleomenes. v. 2. p. 799.

[60] Euſtathius on Dionyſius: περιηγησις.

Ut Joſephus recte obſervat, Græcis ſcriptoribus id in more eſt, ut peregrina, et barbara nomina, quantum licet, ad Græcam formam emolliant: ſic illis Ar Moabitarum eſt Αρεοπολις; Botſra, Βυρτα; Akis, Αγχης; Aſtarte, Αστροαρχη; torrens Kiſon, Χειμαρρος των Κισσων; torrens Kedron, Χειμαρρος των Κεδρων; et talia ὡσει κοινις. Bochart. Geog. Sacra. l. 2. c. 15. p. 111.

We are much indebted to the learned father Theophilus of Antioch: he had great knowledge; yet could not help giving way to this epidemical weakneſs. He mentions Noah as the ſame as Deucalion, which name was given him from calling people to righteouſneſs: he uſed to ſay, δευτε καλει ὑμας ὁ θεος; and from hence, it ſeems, he was called Deucalion. Ad Antol. l 3.

[61] Plato in Cratylo. p. 409.

ονοματα, αλλως τε και οι υπο τοις Βαρβαροις οικουντες, παρα των Βαρβαρων ειληφασι——ει τις ζητοι ταυτα κατα την Ἑλληνικην φωνην, ως εοικοτως κειται, αλλα μη κατ' εκεινην, εξ ης το ονομα τυγχανει ον, οισθα ὁτι αποροι αν. *I am very ſenſible that the Grecians in general, and eſpecially thoſe who are ſubjects to foreigners, have received into their language many exotic terms: if any perſon ſhould be led to ſeek for their analogy or meaning in the Greek tongue, and not in the language from whence they proceeded, he would be grievouſly puzzled.* Who would think, when Plato attributed to Socrates this knowledge, that he would make him continually act in contradiction to it? Or that other [62] writers, when this plain truth was acknowledged, ſhould deviate ſo ſhamefully? that we ſhould in after times be told, that Tarſus, the ancient city in Cilicia, was denominated from ταρσος, a foot: that the river Nile ſignified νη ιλυς: and that Gader in Spain was Γης δειρα.

The ancients in all their etymologies were guided ſolely by the ear: In this they have been implicitly copied by the moderns. Inquire of Heinſius, whence Thebes, that ancient city in upper Egypt, was named; and he will tell you from תבא, Teba, [63] ſtetit: or aſk the good biſhop Cumberland, why Nineve was ſo called, and he will anſwer from Schindler, that it was a compound of [64] Nin-Nau, נין נוה, *a ſon inhabited.* But is it credible, or indeed poſſible, for theſe cities to have been named from terms ſo vague, caſual,

[62] Suidas, Stephanus, Etymolog. Euſtathius, &c.

So Coptus in Egypt, from κοπτειν.

[63] See Callimachus. vol. 2. Spanheim's not. in Hymn. in Del. v. 87. p. 438.

[64] Cumberland's Origines. p. 165. ſo he derives Goſhen in the land of Egypt from a ſhower of rain. See Sanchon. p. 364.

and

and indeterminate; which ſeem to have ſo little relation to the places, to which they are appropriated; or to any places at all? The hiſtory of the Chaldeans is of great conſequence: and one would be glad to know their original. They are properly called Chaſdim: and are very juſtly thought to have been the firſt conſtituted nation upon earth. It is ſaid of the patriarch Abraham, that he came from the city Ur of the Chaſdim. Whence had they their name? The learned Hyde will [65] anſwer, that it was from Cheſed, their anceſtor. Who was Cheſed? He was the fourth ſon of Nahor, who lived in Aram, the upper region of Meſopotamia. Is it ſaid in hiſtory, that he was the father of this people? There is no mention made of it. Is it ſaid that he was ever in Chaldea? No. Is there the leaſt reaſon to think, that he had any acquaintance with that country? We have no grounds to ſuppoſe it. Is there any reaſon to think, that this people, mentioned repeatedly as prior to him by ages, were in reality conſtituted after him? None. What then has induced writers to ſuppoſe that he was the father of this people? Becauſe Cheſed and Chaſdim have a remote ſimilitude in ſound. And is this the whole? Abſolutely all that is or can be alledged for this notion. And as the Chaſdim are mentioned ſome ages before the birth of Cheſed; ſome would have the paſſage to be introduced proleptically; others ſuppoſe it an interpolation; and would ſtrike it out of the ſacred text: ſo far does whim get the better of judgment, that even the written word is not ſafe. The whole hiſtory of Cheſed is this. About fifty years after the patriarch Abra-

[65] Hyde de Religione veterum Perſarum. c. 2. p. 75.

ham

ham had left his brother Nahor at Haran in Aramea, he received intelligence, that Nahor had in that interval been bleſſed with children. [66] *It was told Abraham, behold Milcah, ſhe alſo hath born children to thy brother Nahor*; *Huz, Buz, Kemuel and Cheſed:* of theſe Cheſed was the fourth. There occurs not a word more concerning him.

It is moreover to be obſerved, that theſe etymologiſts differ greatly from one another in their conceptions; ſo that an unexperienced reader knows not whom to follow. Some deduce all from the Hebrew, others call in to their aſſiſtance the Arabic, and the Coptic; or whatever tongue or dialect makes moſt for their purpoſe. The author of the Univerſal Hiſtory ſpeaking of the Moabitiſh Idol Chemoſh, tells us, [67] *that many make it come from the verb* משש, *maſhaſh, to feel: but Dr. Hyde derives it from the Arabic, Khamûſh, which ſignifies gnats, (though in the particular dialect of the tribe Hodail) ſuppoſing it to have been an aſtronomical taliſman in the figure of a gnat:—and Le Clerc, who takes this idol for the Sun, from Comoſha, a root, in the ſame tongue, ſignifying to be ſwift.* There is the ſame variety of ſentiment about Silenus, the companion of Bacchus. [68] Bochart derives his name from Silan, שילן, and ſuppoſes him to have been the ſame as Shiloh, the Meſſias. Sandford makes him to be Balaam the falſe prophet. [69] Huetius maintains that

[66] Geneſis. c. 22. v. 20.

[67] Univerſal Hiſtory. vol. 1. b. 1. p. 286. notes.

[68] Bochart. Geograph. Sacra. l. 1. c. 18. p. 443.
Sandford de deſcenſu Chriſti. l. 1. §. 21.
See Gale's Court of the Gentiles. vol. 1. b. 2. c. 6. p. 68.

[69] Huetius. Demonſt. p. 138.

he was aſſuredly Moſes. It is not uncommon to find even in the ſame writer great uncertainty: we have ſometimes two, ſometimes three etymologies preſented together of the ſame word: two out of the three muſt be groundleſs, and the third not a whit better: otherwiſe the author would have given it the preference; and ſet the other two aſide. An example to this purpoſe we have in the etymology of Rameſſes, as it is explained in the [70] Hebrew Onomaſticum. Rameſſes, tonitruum vel exprobratio tineæ; aut malum delens ſive diſſolvens; vel confractionem diſſolvens, aut confractus a tineâ—civitas in extremis finibus Ægypti. A ſimilar interpretation is given of Berodach, a king of Babylon. Berodach: creans contritionem, vel electio interitus, aut filius interitus, vel vaporis tui; ſive frumentum; vel puritas nubis, vel vaporis tui. Rex Babyloniæ.

It muſt be acknowledged of Bochart, that the ſyſtem, upon which he has proceeded, is the moſt plauſible of any: and he has ſhewn infinite ingenuity, and learning. He every where tries to ſupport his etymologies by ſome hiſtory of the place, concerning which he treats. But the misfortune is, that the names of places, which ſeem to be original, and of high antiquity, are too often deduced by him from circumſtances of later date: from events in after ages. The hiſtories, to which he appeals, were probably not known, when the country, or iſland, received its name. He likewiſe allows himſelf a great latitude in forming his derivations: for to make his terms accord he has recourſe not only to the Phenician language, which he ſuppoſes to have

[70] Hebræa, Chaldæa, &c. nomina virorum, mulierum, populorum—Antverpiæ, 1505, Plantin.

been

been a dialect of the Hebrew; but to the Arabian, Chaldaic, and Syriac, according as his occasions require. It happens to him often to make use of a verb for a radix, which has many variations, and different significations: but at this rate we may form a similitude between terms the most dissimilar. For take a word in any language, which admits of many inflexions, and variations, and after we have made it undergo all its evolutions, it will be hard, if it does not in some degree approximate. But to say the truth, he many times does not seem to arrive even at this: for after he has analysed the premises with great labour, we often find the supposed resemblance too vague, and remote, to be admitted: and the whole is effected with a great strain and force upon history before he brings matters to a seeming coincidence. The Cyclops are by the best writers placed in Sicily, near Mount [71] Ætna, in the country of the Leontini, called of old Xuthia; but Bochart removes them to the south west point of the island. This he supposes to have been called Lelub, Λιλυβαιον, from being opposite to Libya: and as the promontory was so named, it is, he thinks, probable that the sea below was stiled Chec Lelub, or Sinus Lebub: and as the Cyclops lived hereabouts, they were from hence denominated Chec-lelub, and Chec-lub, out of which the Greeks formed [72] Κυκλωπες. He derives the Siculi first from [73] seclul, perfection: and afterwards from אשכול, Escol,

[71] Pliny. l. 3. c. 8.
Ætna, quæ Cyclopas olim tulit. Mela. l. 2. c. 7.
[72] Bochart. Geog. Sacra. l. 1. c. 30. p. 560.
[73] Ibidem. p. 565, 566.

pro-

pronounced, according to the Syriac, Sigol, a bunch of grapes. He deduces the Sicani from שבג, [74] Sacan, near: becauſe they were near their next neighbours: in other words, on account of their being next to the Pœni. Sicani, qui Siculorum Pœnis proximi. But according to the beſt accounts the Sicani were the moſt ancient people of any in theſe parts. They ſettled in Sicily before the foundation of Carthage; and could not have been named from any ſuch vicinity. In ſhort Bochart in moſt of his derivations refers to circumſtances too general; which might be adapted to one place as well as to another. He looks upon the names of places, and of people, rather as by-names, and chance appellations, than original marks of diſtinction: and ſuppoſes them to have been founded upon ſome ſubſequent hiſtory. Whereas they were moſt of them original terms of high antiquity, imported, and aſſumed by the people themſelves, and not impoſed by others.

How very caſual, and indeterminate the references were by which this learned man was induced to form his etymologies, let the reader judge from the ſamples below. Theſe were taken for the moſt part from his accounts of the Grecian iſlands; not induſtriouſly picked out; but as they caſually preſented themſelves upon turning over the book. He derives [75] Delos from דהל, Dahal timor. [76] Cynthus from חנט, Chanat, in lucem edere. [77] Naxos from nicſa, ſacrificium;

[74] Bochart. Geog. Sacra. l. 1. c. 30. p. 565, 566.
[75] Bochart. Geog. Sacra. l. 1. p. 406.
[76] Ibidem.
[77] P. 412.

or elſe from nicſa, opes. [78] Gyarus from acbar, ſoftened to acuar, a mouſe, for the iſland was once infeſted with mice. [79] Pontus in Aſia Minor from בטנא, botno, a piſtachio nut. [80] Icaria from icar, paſtures: but he adds, tamen alia etymologia occurrit, quam huic præfero אי כורי, Icaure, ſive inſula piſcium. [81] Chalcis in Eubea from Chelca, diviſio. [82] Seriphus from reſiph, and reſipho, lapidibus ſtratum. [83] Patmos from בטמום, batmos, terebinthus; for trees of this ſort, he ſays, grew in the Cyclades. But Patmos was not one of the Cyclades: it was an Aſiatic iſland, at a conſiderable diſtance. [84] Tenedos is deduced from Tin Edom, red earth: for there were potters in the iſland; and the earth was probably red. [85] Cythnus from katnuth, parvitas: or elſe from גובנא, gubna, or guphno, cheeſe: becauſe the next iſland was famous for that commodity: Ut ut enim Cythnius caſeus proprie non dicatur, qui e Cythno non eſt, tamen receptâ καταχρησει Cythnius dici potuit caſeus a vicinâ Ceo. He ſuppoſes Egypt to have been denominated from [86] Mazor, an artificial fortreſs; and the reaſon he gives, is, becauſe it was naturally ſecure. Whatever may have been the purport of the term, Mizraim was a very ancient and original name, and could have no reference to theſe after conſiderations. The author of the Onomaſticum therefore differs from him, and has tried to mend the matter. He allows that the people, and country, were denominated from Mazor, but in a different

[78] P. 415. [79] P. 388. [80] P. 381. [81] P. 435.
[82] P. 414. [83] P. 381. [84] P. 385.
[85] P. 408. or from Mazor, anguſtiæ.
[86] Ibidem. p. 258.

acceptation:

acceptation: from Mazor, which ſignified, the double preſſure of a mother on each ſide[87], preſſionem matris geminam, i. e. ab utrâque parte. Upon which the learned Michaelis obſerves— [88] quo etymo vix aliud veri diſſimilius ſingi poteſt.

In the theology of the Greeks are many ancient terms, which learned men have tried to analyſe, and define. But they ſeem to have failed here too by proceeding upon thoſe fallacious principles, of which I have above complained. In ſhort they ſeldom go deep enough in their enquiries; nor conſider the true character of the perſonage, which they would decipher. It is ſaid of the God Vulcan, that he was the ſame as Tubalcain, mentioned Geneſis. c. 4. v. 22: and it is a notion followed by many writers: and among others by Gale. [89] *Firſt as to the name* (ſays this learned man) *Voſſius*, de Idolat. l. 1. c. 36, *ſhews us, that Vulcanus is the ſame as Tubalcainus, only by a wonted, and eaſy mutation of B into V, and caſting away a ſyllable.* And he afterwards affects to prove from Diodorus Siculus, that the art and office of Vulcan exactly correſponded to the character of Tubalcain, [90] *who was an inſtructor of every artificer in braſs and iron.* Upon the ſame principles Philo Biblius ſpeaking of Chruſor, a perſon of great antiquity, who firſt built a ſhip, and navigated the ſeas; who alſo firſt taught huſbandry, and hunting, ſuppoſes him to have been Vulcan; becauſe it is farther ſaid of him, [91] that he firſt manufactured iron. From this

[87] Simonis Onomaſticon.

[88] Michaelis Spicilegium Geographiæ Hebræor. Exteræ. p. 158.

[89] Gale's Court of the Gentiles. vol. 1: b. 2. p. 66.

[90] Geneſis. c. 4. v. 22.

[91] Philo apud Euſebium. Præp. Evan. l. 1. c. 10.

partial reſemblance to Vulcan or Hephaſtus, Bochart is induced to derive his name from כרש אור, Chores Ur, an artificer in [92] fire. Theſe learned men do not conſider, that though the name, to which they refer, be ancient, and oriental; yet the character, and attributes, are comparatively modern, having been introduced from another quarter. Vulcan the blackſmith, who was the maſter of the Cyclops, and forged iron in Mount Ætna, was a character familiar to the Greeks, and Romans. But this Deity among the Egyptians, and Babylonians, had nothing ſimilar to this deſcription. They eſteemed Vulcan as the chief of the Gods the ſame as the Sun: and his name is a ſacred title, compounded of Baal-Cahen, Belus ſanctus, vel Princeps; equivalent to Orus, or Oſiris. If the name were of a different original, yet it would be idle to ſeek for an etymology founded on later conceptions, and deduced from properties not originally inherent in the perſonage. According to [93] Hermapion he was looked upon as the ſource of all divinity, and in conſequence of it the inſcription upon the portal of the temple at Heliopolis was Ἡφαιϛῳ τῳ Θεων Πατρι. *To Vulcan the Father of the Gods.* In ſhort they, who firſt appropriated the name of Vulcan to their Deity, had no notion of his being an artificer in braſs or iron: or an artificer in any degree. Hence we muſt be cautious in forming ideas of the ancient theology of nations from the current notions

[92] Bochart. Geograph. Sacra. l. 2. c. 2. p. 706.

[93] Marcellinus. l. 22. c. 15. He was alſo called Eloüs. Ελωος, Ἡφαιϛος παρα Δωριευσιν. Heſych. The Latine title of Mulciber was a compound of Melech Aber, Rex, Parens lucis.

of the Greeks, and Romans; and more eſpecially from the deſcriptions of their poets. Polytheiſm, originally vile, and unwarrantable, was rendered ten times more baſe by coming through their hands. To inſtance in one particular: among all the dæmon herd what one is there of a form, and character, ſo odious, and contemptible as Priapus? an obſcure ill-formed Deity, who was ridiculed and diſhonoured by his very votaries. His hideous figure was made uſe of only as a bugbear to frighten children; and to drive the birds from fruit trees; with whoſe filth he was generally beſmeared. Yet this contemptible God, this ſcarecrow in a garden, was held in high repute at Lampſacus, and eſteemed the ſame as [94] Dionuſus. He was likewiſe by the Egyptians reverenced as the principal God; no other than the Chaldaic [95] Aur, the ſame as Orus and Apis: whoſe rites were particularly ſolemn. It was from hence that he had his name: for Priapus of Greece is only a compound of Peor-Apis among the Egyptians. He was ſometimes ſtiled Peor ſingly; alſo Baal Peor; the ſame with whoſe rites the Iſraelites are ſo often [96] upbraided. His temples likewiſe are mentioned, which are ſtiled Beth Peor. In ſhort this wretched divinity of the Romans was looked upon by others as the ſoul of the world: the firſt principle, which brought all things into light, and

[94] Τιμαται δε παρα Λαμψακηνοις ὁ Πριαπος, ὁ αυτος ων τῳ Διονυσῳ. Athenæus. l. 1. p. 30.

[95] Το αγαλμα Πριαπε, τω και Ωρῳ παρ' Αιγυπτιοις. Suidas.

[96] Numbers. c. 25. v. 3. Deuteronomy. c. 4. v. 3. Joſhua. c. 22. v. 17. Kircher derives Priapus from פעור פה, Pehorpeh, os nuditatis.

being,

being. [97] Πριηπος ὁ κοσμος, η ὁ προεσως αυτȣ Λογος. The author of the Orphic hymns ſtiles him [98] Πρωτογονον—γενεσιν μακαρων, θνητων τ' ανθρωπων. *The firſt born of the world, from whom all the immortals, and mortals were deſcended.* This is a character, which will hereafter be found to agree well with Dionuſus. Phurnutus ſuppoſes Priapus to have been the ſame as Pan, the ſhepherd God: who was equally degraded, and miſrepreſented on one hand, and as highly reverenced on the other. [99] Ισως δ' αν ὁυτος και ὁ Πριηπος ειη, καθ' ὁν προεισιν εις φως τα παντα· των αρχαιων δ' εισι Δαιμονων. *Probably Pan is no other than the God Priapus, by whoſe means all things were brought into light. They are both Deities of high* [100] *antiquity.* Yet the one was degraded to a filthy monſter; and of the other they made a ſcarecrow.

[97] Phurnutus de naturâ Deorum. c. 17. p. 205.

[98] Orphic Hymn 5. to Protogonus, the ſame as Phanes, and Priapus. See verſe 10.

[99] Phurnutus. c. 17. p. 204.

[100] Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των οκτω των πρωτων λεγομενων Θεων. Herodotus. l. 2. c. 145.

Albæ Juliæ Inſcriptio.

PRIEPO
PANTHEO.

Gruter. v. 1. p. xcv. n. 1.

DIS-

DISSERTATION

UPON THE

HELLADIAN and other GRECIAN WRITERS.

Ενθα πυλαι νυκτος τε, και ηματος, εισι κελευθων.

PARMENIDES.

IT may be proper to take ſome previous notice of thoſe writers, to whoſe aſſiſtance we muſt particularly have recourſe; and whoſe evidence may be moſt depended upon, in diſquiſitions of this nature. All knowledge of Gentile antiquity muſt be derived to us through the hands of the Grecians: and there is not of them a ſingle writer, to whom we may not be indebted for ſome advantage. The Helladians however, from whom we might expect moſt light, are to be admitted with the greateſt caution. They were a bigotted people, highly prejudiced in their own favour; and ſo devoted to idle tradition that no arguments could wean them from their folly. Hence the ſureſt reſources are from Greeks of other countries. Among the Poets, Lycophron, Callimachus, and Apollonius Rhodius are principally to be eſteemed. The laſt of theſe was a native of Egypt; and the other two lived there, and have continual alluſions to the antiquities of that country. Homer likewiſe abounds with a deal

a deal of myſterious lore, borrowed from the ancient Amonian theology; with which his commentators have been often embarraſſed. To theſe may be added ſuch Greek writers of later date, who were either not born in Hellas, or were not ſo deeply tinctured with the vanity of that country. Much light may be alſo obtained from thoſe learned men, by whom the Scholia were written, which are annexed to the works of the Poets abovementioned. Nonnus too, who wrote the Dionyſiaca, is not to be neglected. He was a native of Panopolis in Egypt, [1] Εκ της Πανος της Αιγυπτε γεγενημενος; and had opportunity of collecting many ancient traditions, and fragments of myſterious hiſtory, which never were known in Greece. To theſe may be added Porphyry, Proclus, and Jamblichus, who profeſſedly treat of Egyptian learning. The Iſis and Oſiris of Plutarch may be admitted with proper circumſpection. It may be ſaid, that the whole is ſtill an enigma: and I muſt confeſs that it is: but we receive it more copiouſly exemplified; and more clearly defined; and it muſt neceſſarily be more genuine, by being nearer the fountain head: ſo that by comparing, and adjuſting the various parts, we are more likely to arrive at a ſolution of the hidden purport. But the great reſource of all is to be found among the later antiquaries and hiſtorians. Many of theſe are writers of high rank; particularly Diodorus, Strabo, and Pauſanias, on the Gentile part: and of the fathers Theophilus, Tatianus Athenagoras, Clemens, Origenes, Euſebius, Theodoretus, Syncellus; and the compiler of the Faſti Si-

[1] Agathias. l. 4. p. 133.

culi,

culi, otherwiſe called Chronicon Paſchale. Moſt of theſe were either of Egypt or Aſia. They had a real taſte for antiquity; and lived at a time when ſome inſight could be obtained: for till the Roman Empire was fully eſtabliſhed, and every province in a ſtate of tranquillity, little light could be procured from thoſe countries, whence the mythology of Greece was derived. The native Helladians were very limited in their knowledge. They had taken in the groſs whatever was handed down by tradition; and aſſumed to themſelves every hiſtory, which was imported. They moreover held every nation but their own as barbarous; ſo that their inſuperable vanity rendered it impoſſible for them to make any great advances in hiſtorical knowledge. But the writers whom I juſt now mentioned, either had not theſe prejudices; or lived at a time when they were greatly ſubſided. They condeſcended to quote innumerable authors, and ſome of great antiquity; to whom the pride of Greece would never have appealed. I had once much talk upon this ſubject with a learned friend, ſince loſt to the world, who could ill brook that Herodotus, Thucydides, Xenophon, ſhould be diſcarded for Clemens, Origen, or Euſebius; and that Lyſias and Demoſthenes ſhould give way to Libanius and Ariſtides. The name of Tzetzes, or Euſtathius, he could not bear. To all which I repeatedly made anſwer; that it was by no means my intention to ſet aſide any of the writers, he mentioned: whoſe merits, as far as they extended, I held in great veneration. On the contrary I ſhould have recourſe to their aſſiſtance, as far as it would carry me: But I muſt at the ſame time take upon me to weigh thoſe merits; and ſee wherein they conſiſted;

and to what degree they were to be truſted. The Helladians were much to be admired for the ſmoothneſs of their periods, and a happy collocation of their terms. They ſhewed a great propriety of diction; and a beautiful arrangement of their ideas: and the whole was attended with a rhythm, and harmony, no where elſe to be found. But they were at the ſame time under violent prejudices: and the ſubject matter of which they treated, was in general ſo brief, and limited, that very little could be obtained from it towards the hiſtory of other countries, or a knowledge of ancient times. Even in reſpect to their own affairs, whatever light had been derived to them, was ſo perverted, and came through ſo dim a medium, that it is difficult to make uſe of it to any determinate and ſalutary purpoſe. Yet the beauty of their compoſition has been attended with wonderful [1] influence. Many have been ſo far captivated by this magic, as to give an implicit credence to all that has been tranſmitted; and to ſacrifice their judgment to the pleaſures of the fancy.

It may be ſaid, that the writers, to whom I chiefly appeal are in great meaſure dry, and artleſs, without any grace and ornament to recommend them. They were likewiſe poſterior to the Helladians; conſequently farther removed from the times of which they treat. To the firſt objection I anſwer, that the moſt dry and artleſs hiſtorians are in general the moſt authentic. They who colour and embelliſh, have the leaſt regard for the truth. In reſpect to priority, it is a ſpecious claim; but attended with no validity. When a gra-

[1] See Theophilus ad Autolycum. l. 2. p. 357.

dual

dual darkneſs has been overſpreading the world, it requires as much time to emerge from the cloud, as there paſſed when we were ſinking into it: ſo that they who come later may enjoy a greater portion of light, than thoſe who preceded them by ages. Beſides, it is to be conſidered, that the writers, to whom I chiefly appeal, lived in parts of the world which gave them great advantages. The whole theology of Greece was derived from the eaſt. We cannot therefore but in reaſon ſuppoſe, that Clemens of Alexandria, Euſebius of Cæſarea, Tatianus of Aſſyria, Lucianus of Samoſata, Cyril of Jeruſalem, Porphyry of Syria, Proclus of Lycia, Philo of Biblus, Strabo of Amaſa, Pauſanias of Cappadocia, Eratoſthenes of Cyrene, muſt know more upon this ſubject than any native Helladian. The like may be ſaid of Diodorus, Joſephus, [redacted], Cedrenus, Syncellus, Zonaras, Euſtathius; and numberleſs more. Theſe had the archives of ancient [3] temples, to which they could apply: and had traditions more genuine than ever reached Greece. And though they were poſterior theirſelves, they appeal to authors far prior to any Helladians: and their works are crowded with extracts from the moſt curious and the moſt ancient [4] hiſtories. Such were the writings of Sanchoniathon, Beroſus, Nicholaus Damaſcenus, Mocus, Mnaſeas, Hieronymus Ægyptius, Apion, Manethon: from whom Abydenus, Apollodorus,

[3] See Philo Biblius apud Euſeb. P. E. l. 1. c. 10. p. 32. He mentions applying to a great number of authors, in Phenicia.

[4] Πολλην εξερευνησαμενος ὑλην, ουχι την παρ' Ἑλλησι.
Philo apud Euſeb. P. Evang. l. 1. c. ix. p. 32.

Aſclepiades, Artapanus, Philaſtrius, borrowed largely. We are beholden to Clemens[5], and Euſebius, for many evidences from writers, long ſince loſt; even Euſtathius and Tzetzes have reſources, which are now no more.

It muſt be after all confeſſed, that thoſe, who preceded, had many opportunities of information, had they been willing to have been informed. It is ſaid both of Pythagoras and Solon, that they reſided for ſome time in Egypt: where the former was inſtructed by a Son-chen, or prieſt of the Sun. But I could never hear of any great good, that was the conſequence of his travels. Thus much is certain; that whatever knowledge he may have picked up in other parts, he got nothing from the Grecians. They, who pretended moſt to wiſdom, were the moſt deſtitute of the bleſſing. [6] Αλλα παρ' αλλοις συλλεξαμενος, μονον παρα των ἀσοφων Ἑλληνων εσχεν ουδεν, πενια σοφιας και απορια συνοικεντων. And as their theology was before very obſcure, he drew over it a myſterious veil to make it tenfold darker. The chief of the intelligence tranſmitted by Solon from Egypt contained a ſatire upon his own country. He was told by an ancient [7] prieſt, that the Grecians were children in ſcience: that they were utterly ignorant of the mythology of other nations; and did not underſtand their own. Eudoxus

[5] Clemens Alexandrinus Strom. l. 1. p. 356.

[6] Euſebij Præp. Evang. l. 10. c. 4. p. 471.

Τι ωφελησε Πυθαγοραν τα Αδυτα, και Ἡρακλεους ϛηλαι.

Theophilus ad Autol. l. 3. p. 381.

[7] Plato in Timæo. Clemens. Strom. l. 1. p. 426.

Ω Σολων, Σολων, Ἑλληνες αει παιδες—κτλ.

likewiſe

likewiſe and Plato were in Egypt; and are ſaid to have reſided there ſome time: yet very few things of moment have been tranſmitted by them. Plato had great opportunities of rectifying the hiſtory and mythology of Greece: but after all his advantages he is accuſed of trifling ſhamefully, and addicting himſelf to fable. [8] Πλατων δε, ὁ δοκων των Ἑλληνων σοφωτατος γεγενηθαι, εις ποσην φλυαριαν εχωρησεν. Yet all the rites of the Helladians, as well as their Gods and Heroes, were imported from the [9] eaſt: and chiefly from [10] Egypt, though they were unwilling to allow it. Length of time had greatly impaired their true hiſtory; and their prejudices would not ſuffer them to retrieve it. I ſhould therefore think it by no means improper to premiſe a ſhort account of this wonderful people, in order to ſhew whence this obſcurity aroſe; which at laſt prevailed ſo far, that they in great meaſure loſt ſight of their origin, and were involved in myſtery and fable.

The firſt inhabitants of the country, called afterwards Hellas, were the ſons of Javan; who ſeem to have degenerated very early, and to have become truly barbarous. Hence the beſt hiſtorians of Greece confeſs, that their anceſtors were not the firſt inhabitants; but that it was before their arrival

[8] Theophilus ad Autolycum. L. 3. p. 390.

[9] See Euſebius. Præp. Evan. L. 10. c. 4. p. 469. and c. 5. p. 473. alſo Clemens Alexand. Strom. L. 1. p. 361. Diodorus Siculus. L. 1. p. 62, 63. and p. 86, 87.

[10] Καθολε δε φασι τες Ἑλληνας εξιδιαζεσθαι τες επιφανεςατες Αιγυπτιων Ἡρωας τε, και Θεες. L. 1. p. 20.

See here a long account of the mythology of Egypt being tranſported to Greece; and there adopted by the Helladians as their own, and ſtrangely ſophiſticated.

in the poſſeſſion of a people, whom they ſtile [11] Βαρβαροι, or Barbarians. The Helladians were colonies of another family: and introduced themſelves ſomewhat later. They were of the race, which I term Amonian; and came from Egypt and Syria: but originally from Babylonia. They came under various titles, all taken from the religion, which they profeſſed. Of theſe titles I ſhall have occaſion to treat at large; and of the imaginary leaders, by whom they were ſuppoſed to have been conducted.

As ſoon as the Amonians were ſettled, and incorporated with the natives, a long interval of darkneſs enſued. The very union produced a new language: at leaſt the ancient Amonian became by degrees ſo modified, and changed, that the terms of ſcience, and worſhip, were no longer underſtood. Hence the titles of their Gods were miſapplied: and the whole of their theology grew more and more corrupted; ſo that very few traces of the original were to be diſcovered. In ſhort, almoſt every term was miſconſtrued, and abuſed. This [12] æra of darkneſs was of long duration: at laſt the Aſiatic Greeks began to beſtir themſelves. They had a greater correſpondence than the Helladians: and they were led to exert their talents from examples in Syria, Egypt, and other countries. The ſpecimens, which they exhibited of their genius, were amazing: and have been juſtly eſteemed

[11] Ἑκαταιος μεν ουν ὁ Μιλησιος περι της Πελοποννησου φησιν, ὁτι προ των Ἑλληνων ωκησαν αυτην Βαρβαροι· σχεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων ὑπηρξε το παλαιον. Strabo. L. 7. p. 321.

[12] Οδε μεταξυ χρονος παραλελειπται, εν ᾧ μηδεν εξαιρετον Ἑλλησιν ἱστορηται. Theopompus in Tricareno.

a ſtandard for elegance, and nature. The Athenians were greatly affected with theſe examples. They awoke as it were out of a long and deep ſleep: and as if they had been in the training of ſcience for ages, their firſt efforts bordered upon perfection. In the ſpace of a century, out of one little confined diſtrict, were produced a group of worthies, who at all times have been the wonder of the world: ſo that we may apply to the nation in general, what was ſpoken of the ſchool of a philoſopher: cujus ex ludo, tanquam ex Equo Trojano, meri Principes exierunt. But this happy diſplay of parts did not remedy the evil, of which I have complained. They did not retrieve any loſt annals: nor were any efforts made to diſpel the cloud, in which they were involved. There had been, as I have repreſented, a long interval; during which there muſt have happened great occurrences: but few of them had been tranſmitted to poſterity; and thoſe handed down by tradition, and mixed with inconſiſtency and fable. It is ſaid that letters were brought into Greece very early by [13] Cadmus. Let us for a while grant it; and inquire what was the progreſs. They had the uſe of them ſo far, as to put an inſcription on the pediment of a temple, or upon a pillar, or

[13] How uncertain they were in their notions may be ſeen from what follows. Alii Cadmum, alii Danaum, quidam Cecropem Athenienſem, vel Linum Thebanum, et temporibus Trojanis Palamedem Argivum, memorant ſedecim literarum formas, mox alios, et præcipue Simonidem cæteras inveniſſe. Lilius Gyraldus de Poetis. Dialog. 1. p. 13. Edit. Lugd. Bat. 1696.

Τοτε ὁ Παλαμηδης ευρε τα ιϛ γραμματα τϑ αλφαβητϑ, α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ϱ, ϛ, τ, υ· προσεθηκε δε Καδμος ὁ Μιλησιος ἑτερα γραμματα τρια, θ, φ, χ—προς ταυτα Σιμωνιδης ὁ Κειος προσεθηκε δυο, η και ω. Επιχαρμος δε ὁ Συρακεσιος τρια, ζ, ξ, ψ· ουτως επληρωθησαν τα κδ στοιχεια. Euſebii Chron. P. 33. l. 13.

to ſcrawl a man's name upon a tile or an oyſter-ſhell, when they wanted to baniſh, or poiſon him. Such ſcanty knowledge, and ſo baſe materials, go but a little way towards ſcience. What hiſtory was there of Corinth, or of Sparta? what annals were there of Argos, or Meſſena; of Elis, or the cities of Achaia? None: not even of [13] Athens. There are not the leaſt grounds to ſurmiſe, that any ſingle record exiſted. The names of the Olympic victors from Coræbus; and of the prieſteſſes of Argos, were the principal memorials, to which they pretended: but how little knowledge could be obtained from hence. The laws of Draco in the thirty-ninth Olympiad were certainly the moſt ancient writing, to which we can ſecurely appeal. When the Grecians began afterwards to beſtir themſelves, and to look back upon what had paſſed; they collected whatever accounts could be [14] obtained. They tried alſo to ſeparate, and arrange them to the beſt of their abilities; and to make the various parts of their hiſtory correſpond. They had ſtill ſome good materials to proceed upon, had they thoroughly underſtood them: but herein was a great failure. Among the various traditions handed down they did not conſider, which really related to

[13] Ου γαρ μονον παρα τοις αλλοις Ελλησιν ημεληθε τα περι της αναγραφης, αλλ' ουδε παρα τοις Αθηναιοις, ους αυτοχθονας ειναι λεγουσι, και παιδειας επιμελεις, ουδεν τοιουτον ευρισκεται γενομενον. Joſephus contra Apion. L. 1. p. 439. Their hiſtorians were but little before the war with the Perſians: doctrina vero *temporum* adhuc longe recentior—hinc tenebræ ſuperioribus ſæculis, hinc fabulæ. Marſham. Chron. Canon. p. 14.

[14] The Arundel Marbles are a work of this ſort, and contain an account of 1318 years. They begin from Cecrops, and come down to the 160th Olympiad. So that this work was undertaken very late, after the Archonſhip of Diognetus.

their

their country, and which had been introduced from other [15] parts. Indeed they did not chuſe to diſtinguiſh, but adopted all for their own; taking the merit of every ancient tranſaction to themſelves. No people had a greater love for ſcience; nor diſplayed a more refined taſte in compoſition. Their ſtudy was ever to pleaſe, and to raiſe admiration. Hence they always aimed at the marvellous; which they dreſſed up in a moſt winning manner: at the ſame time they betrayed a ſeeming veneration for antiquity. But their judgment was perverted; and this veneration attended with little regard for the truth. [16] They had a high opinion of themſelves and of their country in general: and being perſuaded that they ſprang from the ground on which they ſtood; and that the Arcadians were older than the moon, they reſted ſatisfied with this, and looked no farther. In ſhort they had no love for any thing genuine, no deſire to be inſtructed. Their hiſtory could not be reformed but by an acknowledgment which their pride would not ſuffer them to make. They therefore devoted themſelves to an idle mythology: and there was nothing ſo contradictory and abſurd, but was greedily admitted, if ſanctified by tradition. Even when the truth glared in their very faces, they turned from the light;

[15] See Diodorus above. p. 19, 20.

[16] —Τις ȣ παρ' αυτων συγγραφεων μαθοι ῥαδιως, ὁτι μηδεν βεβαιως ειδοτες συνεγραφον, αλλ' ὡς ἑκαστοι περι των πραγματων εικαζοιντο; πλειον γȣν δια των βιβλιων αλληλȣς ελεγχȣσι, και εναντιωτατα περι των αυτων λεγειν ȣκ οκνȣσι—κτλ. Joſephus contra Apion. vol. 2. l. 1. c. 3. p. 439.

Ὁμοιως δε τȣτῳ (Εφορῳ) Καλλισθενης και Θεοπομπος κατα την ἡλικιαν γεγονοτες απεστησαν των παλαιων μυθων· ἡμεις δε την εναντιαν τȣτοις κρισιν εχοντες, και τον εκ της αναγραφης πονον ὑποσταντες, την πασαν επιμελειαν εποησαμεθα της αρχαιολογιας. Diod. l. 4. p. 209.

and would not be undeceived. Thoſe, who like Euemerus and Ephorus had the courage to diſſent from their legends, were deemed atheiſts and apoſtates; and treated accordingly. Plutarch more than once inſiſts that it is expedient to veil the truth, and to dreſs it up in [17] allegory. They went ſo far as to deem inquiry a [18] crime; and thus precluded the only means, by which the truth could be obtained.

Nor did theſe prejudices appear only in reſpect to their own rites, and theology, and the hiſtory of their own nation; the accounts which they gave of other countries, were always tinctured with this predominant vanity. An idle zeal made them attribute to their forefathers the merit of many great performances to which they were utterly ſtrangers: and ſuppoſed them to have founded cities in various parts of the world, where the name of Greece could not have been known: cities which were in being before Greece was a ſtate. Wherever they got footing, or even a tranſient acquaintance, they in their deſcriptions accommodated every thing to their own preconceptions; and expreſſed all terms according to their own mode of writing, and pronunciation,

[17] Plutarch de Audiendis Poetis.

See Strabo's Apology for Fable. l. 1. p. 35, 36.

[18] *Πλην γε δη ὁτι εκ ακριβη εξηταϛην χρη ειναι των ὑπερ τϑ Θειϑ εκ παλαιϑ μεμυθευμενων.* Arrian. Expedit. Alexandri. l. 5.

Herodotus puts theſe remarkable words into the mouth of Darius—*Ενθα γαρ τι δει ψευδος λεγεσθαι, λεγεσθω τε γαρ αυτε γλιχομεθα, ὁι τε ψευδομενοι, και ὁι τη αληθιη διαχρεωμενοι.* l. 3. c. 72. We may be aſſured that theſe were the author's own ſentiments, though attributed to another perſon: hence we muſt not wonder if his veracity be ſometimes called in queſtion: add to this, that he was often through ignorance miſtaken: *Πολλα τον Ηροδοτον ελεγχει (Μαιεθωι) των Αιγυπτιακων υπ' αγνοιας εψευσμενον.* Joſephus cont. Ap. l. 1. c. 14. p. 444.

that

that appearances might be in their favour. To this were added a thouſand ſilly ſtories to ſupport their pretended claim. They would perſuade us that Jaſon of Greece founded the empire of the Medes; as Perſeus of the ſame country did that of the Perſians. Armenus a companion of Jaſon was the reputed father of the Armenians. They gave out that Tarſus, one of the moſt ancient cities in the world, was built by people from [19] Argos: and that Peluſium of Egypt had a name of Grecian [20] original. They too built Sais in the ſame [21] country: and the city of the Sun, ſtiled Heliopolis, owed its origin to an [22] Athenian. They were ſo weak as to think that the city Canobus had its name from a pilot of Menelaus, and that even Memphis was built by Epaphos of [23] Argos. There ſurely was never any nation ſo incurious and indifferent about truth. Hence have ariſen thoſe contradictions and inconſiſtences, with which their hiſtory is [24] embarraſſed.

It may appear ungracious, and I am ſure it is far from a pleaſing taſk to point out blemiſhes in a people of ſo refined a turn as the Grecians, whoſe ingenuity and elegance have been admired for ages. Nor would I engage in a diſ-

[19] Ταρσος επισημοτατη πολις Κιλικιας — εστι δ' αποικος Αργειων. Steph. Byzantinus, and Strabo. l. 16. p. 1089.

[20] Ωνομασται δ' απο τε πηλε. Strabo. l. 17. p. 1155.

According to Marcellinus it was built by Peleus of Theſſaly. l. 22. c. 16. p. 264.

[21] Diodorus. l. 5. p. 328.

[22] Diodorus. l. 5. p. 328. built by Actis.

[23] Apollodorus. l. 2. p. 62. Clemens. l. 1. Strom. p. 383. from Ariſtippus.

[24] See Joſephus contra Apion. l. 1. c. 3. p. 439.

play of this kind, were it not neceſſary to ſhew their prejudices and miſtakes, in order to remedy their failures. On our part we have been too much accuſtomed to take in the groſs with little or no examination, whatever they have been pleaſed to tranſmit: and there is no method of diſcovering the truth, but by ſhewing wherein they failed; and pointing out the mode of error; the line of deviation. By unraveling the clue we may be at laſt led to ſee things in their original ſtate; and to reduce their mythology to order. That my cenſures are not groundleſs, nor carried to an undue degree of ſeverity, may be proved from the like accuſations from ſome of their beſt writers: who accuſe them both of ignorance and forgery. [25] Hecatæus of Miletus acknowledges, *that the traditions of the Greeks were as ridiculous as they were numerous:* [26] and Philo confeſſes *that he could obtain little intelligence from that quarter: that the Grecians had brought a miſt upon learning; ſo that it was impoſſible to diſcover the truth. He therefore applied to people of other countries for information; from whom only it could be obtained.* Plato [27] owned *that the moſt genuine helps to philoſophy were borrowed*

[25] Οι γαρ Ελληνων λογοι πολλοι και γελοιοι, ως εμοι φαινονται. Apud Jamblicum—See notes, p. 295.

[26] Πολυν αυτοι επηγον τυφον, ως μη ραδιως τινα συνοραν τα κατ' αληθειαν γενομενα. He therefore did not apply to Grecian learning— Ου την παρ' Ελλησι, διαφωνος γαρ αυτη και φιλονεικοτερον υπ' ενιων μαλλον, η προς αληθειαν συντεθεισα. Philo apud Euſeb. P. E. l. 1. c. ix. p. 32.

See the ſame writer of their love of allegory. p. 32.

[27] Πλατων ουκ αρνειται τα καλλιστα εις φιλοσοφιαν παρα των βαρβαρων εμποδιζεσθαι. Clemens Alexand. Strom. l. 1. p. 355.

—Κλεπτας

borrowed from thoſe, who by the Greeks were ſtiled barbarous: and [28] Jamblicus gives the true reaſon for the preference. *The Helladians*, ſays this writer, *are ever wavering and unſettled in their principles; and are carried about by the leaſt impulſe. They want ſteadineſs: and if they obtain any ſalutary knowledge, they cannot retain it: nay they quit it with a kind of eagerneſs: and whatever they do admit, they new mould and faſhion, according to ſome novel and uncertain mode of reaſoning. But people of other countries are more determinate in their principles, and abide more uniformly by the very terms, which they have traditionally received.* They are repreſented in the ſame light by Theophilus: [29] he ſays, *that they wrote merely for empty praiſe, and were ſo blinded with vanity, that they neither diſcovered the truth theirſelves, nor encouraged others to purſue it.* Hence Tatianus ſays with great truth, [30] *that the writers of other countries were ſtrangers to that vanity, with which the Grecians were infected: that they*

—Κλεπτας της βαρβαρου φιλοσοφιας Ἕλληνας. Clemens Alexand. Strom. l. 2. p. 428.

Clemens accuſes the Grecians continually for their ignorance and vanity: yet Clemens is ſaid to have been an Athenian, though he lived at Alexandria. He ſacrificed all prejudices to the truth; as far as he could obtain it.

[28] Φυσει γαρ Ἕλληνες εισι νεοτροποι, καὶ αττοντες φερονται πανταχη, ουδεν εχοντες ἑρμα εν ἑαυτοις, ᾧ δ' οπερ δεξωνται παρα τινων διαφυλαττοντες· αλλα και τουτο οξεως αφεντες παντα κατα την αϛατον ἑυρεσιλογιαν μεταπλαττουσι. Βαρβαροι δε μονιμοι τοις ηθεσιν οντες, και τοις λογοις βεβαιως τοις αυτοις εμμενουσι. Jamblicus. ſect. 7. c. 5. p. 155.

[29] Δοξης γαρ κενης καὶ ματαιᾳ παντες οὑτοι ἑραδεντες, ουτε αυτοι το αληθες ἑγνωσαν, ουτε μεν αλλους επι την αληθειαν προετρεψαντο. Theophilus ad Autol. l. 3. p. 382.

[30] Παρ' ἡμιν δε της κενοδοξιας ὁ ἱμερος ουκ εστι· δογματων δε ποικιλιαις ου καταχωμεθα. Tatianus contra Græcos. p. 269.

were

were more ſimple, and uniform, and did not encourage themſelves in an affected variety of notions.

In reſpect to foreign hiſtory, and geographical knowledge, the Greeks in general were very ignorant: and the writers, who, in the time of the Roman Empire, began to make more accurate inquiries, met with inſuperable difficulties from the miſtakes of thoſe who had preceded. I know no cenſure more ſevere and juſt than that which Strabo has paſſed upon the hiſtorians and geographers of Greece; and of its writers in general. In ſpeaking of the Aſiatic nations he aſſures us, that there never had been any account tranſmitted of them, upon which we can depend. [31] *Some of theſe nations,* ſays this judicious writer, *the Grecians have called Sacæ, and others Maſſagetæ, without having the leaſt light to determine them. And though they have pretended to give a hiſtory of Cyrus, and his particular wars with thoſe who were called Maſſagetæ, yet nothing preciſe and ſatisfactory could ever be obtained; not even in reſpect to the war. There is the ſame uncertainty in reſpect to the ancient hiſtory of the Perſians, as well as to that of the Medes, and Syrians: We can meet with*

[31] Τους μεν Σακας, τους δε Μασσαγετας εκαλουν, ουκ εχοντες ακριβως λεγειν περι αυτων ουδεν, καιπερ προς Μασσαγετας τον Κυρου πολεμον ἱστορουντες· αλλα ουτε περι τουτων ουδεις ηκριβωτο προς αληθειαν ουδεν, ουτε τα παλαια των Περσων, ουτε των Μηδικων, η Συριακων, εις τοσουτον αφικνειτο μεγαλην δια την των συγγραφεων ἁπλοτητα και την φιλομυθιαν. Ὁρωντες γαρ τους φανερως μυθογραφους ευδοκιμουντας, ωηθησαν και αυτοι παρεξεσθαι την γραφην ἡδειαν, εαν εν ἱστοριας σχηματι λεγωσιν, ἁ μηδεποτε ειδον, μητε ηκουσαν, η ου παρα γε ειδοτων σκοπουντες· δι' αυτο δε μονον τουτο, ὁτι ακροασιν ἡδειαν εχει, και θαυμαστην. Ραδιως δ' αν τις Ησιοδῳ μεν Ὁμηρῳ πιστευσειεν Ἡρωολογοις, και τοις τραγικοις Ποιηταις, η Κτησια τε και Ἡροδοτῳ, και Ἑλλανικῳ, και αλλοις τοιουτοις. Ουδε τοις περι Αλεξανδρου δε συγγραφασιν ραδιον πιστευειν τοις πολλοις· και γαρ ουτω ραδιουργουσι δια τε

την

with little that can be deemed authentic, on account of the weakneſs of thoſe who wrote, and their uniform love of fable. For finding that writers, who profeſſedly dealt in fiction without any pretenſions to the truth, were regarded; they thought that they ſhould make their writings equally acceptable, if in the ſyſtem of their hiſtory they were to introduce circumſtances, which they had neither ſeen nor heard, nor received upon the authority of another perſon; proceeding merely upon this principle that they ſhould be moſt likely to pleaſe peoples fancy by having recourſe to what was marvellous and new. On this account we may more ſafely truſt to Heſiod and Homer, when they preſent us with a liſt of Demigods and Heroes, and even to the tragic poets, than to Cteſias, Herodotus, and Hellanicus, and writers of that claſs. Even the generality of hiſtorians, who wrote about Alexander, are not ſafely to be truſted: for they ſpeak with great confidence, relying upon the glory of the monarch, whom they celebrate; and to the remoteneſs of the countries, in which he was engaged; even at the extremities of Aſia; at a great diſtance from us, and our concerns. This renders them very ſecure. For what is referred to a diſtance is difficult to be confuted. In another place ſpeaking of India,

την δοξαν Αλεξανδρῳ, και δια το την στρατειαν προς τας εσχατιας γεγονεναι της Ασιας πορρω αφ' ἡμων· το δ' η πορρω δυσελεγκτον. Strabo. l. 11. p. 774.

Græcis Hiſtoricis plerumque poeticæ ſimilem eſſe licentiam. Quinctilianus. l. 11. c. 11.

—— quicquid Græcia mendax
Audet in Hiſtoriâ. Juvenal.

Strabo of the ancient Grecian hiſtorians: Δει δε των των παλαιων ἱστοριων ακουειν ουτως, ὡς μη ὁμολογουμενων σφοδρα. οἱ γαρ νεωτεροι πολλαχις νομιζουσι και τ' αναντια λεγειν. l. 8. p. 545.

Παντες μεν γαρ οἱ περι Αλεξανδρον το θαυμαστον αντι τ' αληθους αποδεχονται μαλλον. Strabo. l. 15. p. 1022.

he ſays, that it was very difficult to arrive at the truth: *for the* [32] *writers, who muſt neceſſarily be appealed to, were in continual oppoſition, and contradicted one another. And how,* ſays Strabo, *could it be otherwiſe, for if they erred ſo ſhamefully when they had ocular proof, how could they ſpeak with certainty, where they were led by hearſay?* In another place [33] he excuſes the miſtakes of the ancient poets, ſaying, that we muſt not wonder if they ſometimes deviated from the truth, when people in ages more enlightened were ſo ignorant, and ſo devoted to every thing marvellous and incredible. He had above given the poets even the preference to other writers: but herein his zeal tranſported him too far. The firſt writers were the poets; and the miſchief began from them. They firſt infected tradition; and mixed it with allegory and fable. Of this Athenagoras accuſes them very juſtly; and ſays, [34] *that the greateſt abuſes of true knowledge came from them. I inſiſt,* ſays this learned father, *that we owe to Orpheus, Homer, and Heſiod, the fictitious names and genealogies of the Pagan*

[32] — Αλλα ἑκαστος ἑκαστῳ τ'αναντια λεγει πολλακις· ὁπȣ δε περι των ὁρασθεντων ȣ̓τω διαφερονται, τι δει νομιζειν περι των εξ ακοης. Strabo. l. 15. p. 1006.

See alſo l. 771, 2, 3, 4. And Diodorus Siculus. l. 1. p. 63. Of Herodotus and other writers—Ἑκουσιως προκριναντες της αληθειας το παραδοξολογειν.

[33] Ου θαυμαστον δ'ειναι περι τȣ Ὁμηρου· και γαρ τȣς ετι νεωτερȣς εκεινȣ πολλα αγνοειν, και τερατολεγειν. Strabo. l. 7. p. 458.

[34] Φημι ουν Ορφεα και Ὁμηρον και Ἡσιοδον ειναι τους ονοματα και γεννη δοντας τοις ὑπ' αυτων λεγομενοις θεοις· μαρτυρει δε και Ἡροδοτος—Ἡσιοδον γαρ και Ὁμηρον ἡλικιην τετρακοσιοις ετεσι δοκεω τρεσβυτερȣς εμȣ γενεσθαι, και ου πλειοσι. Ὁυτοι δε εισιν, οἱ ποιησαντες θεογονιαν Ἑλλησι, και τοισι θεοισι τας επωνυμιας δοντες, και τιμας και τεχνας διελοντες, και ειδεα αυτων σημαινοντες· αἱ δε εικονες μεχρι μηπω πλαστικη και γραφικη, και ανδριαντοποιητικη ησαν, ουδε ενομιζοντο. Athenagoræ Legatio. p. 292. See Herodotus. l. 2. c. 53.

Dæmons,

Dæmons, whom they are pleaſed to ſtyle Gods: and I can produce Herodotus for a witneſs to what I aſſert. He informs us, that Homer and Heſiod were about four hundred years prior to himſelf; and not more. Theſe, ſays he, were the perſons who firſt framed the theogony of the Greeks; and gave appellations to their Deities; and diſtinguiſhed them according to their ſeveral ranks, and departments. They at the ſame time deſcribed them under different appearances: for till their time there was not in Greece any repreſentation of the Gods, either in ſculpture or painting; not any ſpecimen of the ſtatuary's art exhibited: no ſuch ſubſtitutes were in thoſe times thought of.

The ancient hiſtory and mythology of Greece was partly tranſmitted by the common traditions of the natives: and partly preſerved in thoſe original Doric hymns, which were univerſally ſung in their Prutaneia and temples. Theſe were in the ancient Amonian language; and ſaid to have been introduced by [35] Pagaſus, Agyieus, and Olen. This laſt ſome repreſent as a Lycian, others as an Hyperborean: and by many he was eſteemed an Egyptian. They were chanted by the Purcones, or prieſts of the Sun: and by the female, Hierophants: of whom the chief upon record were [36] Phaënnis, [37] Phæmonoë, and Bæo. The laſt of theſe mentions Olen, as the inventor of verſe, and the moſt ancient prieſt of Phœbus.

[35] Pauſanias. l. 10. p. 809. Clemens mentions Αγυεα θυρωρον τω Ερμη. Cohort. p. 44.

Οσα μεν ασουσιν εν τω Πρυτανειω, φωτη μεν εστιν αυτων ἡ Δωριχι. Pauſanias. l. 5. p. 416.

[36] Pauſanias. l. 10. p. 828. of Phaënnis and the Sibyls.

[37] Pauſanias. l. 10. p. 809. of Phæmonoë and ancient hymns.

[38] Ωλην δ' ὁς γενετο πρωτος Φοιβοιο προφητης,
Πρωτος δ' αρχαιων επεων τεχνωσατ' αοιδαν.

Theſe hymns grew by length of time obſolete; and ſcarce intelligible. They were however tranſlated, or rather imitated, by Pamphos, Rhianus, Phemius, Homer, Bion Proconneſius, Onomacritus, and others. Many of the ſacred terms could not be underſtood, nor interpreted; they were however [39] retained with great reverence: and many which they did attempt to decipher, were miſconſtrued and miſapplied. Upon this baſis was the theology of Greece founded: from hence were the names of Gods taken: and various departments attributed to the ſeveral Deities. Every poet had ſomething different in his theogony: and every variety, however inconſiſtent, was admitted by the Greeks without the leaſt heſitation: [40] Φυσει γαρ Ἑλληνες νεοτροποι — Ἑλλησιν αταλαιπωρος της αληθειας ζητησις. *The Grecians*, ſays Jamblicus, *are naturally led by novelty: The inveſtigation of truth is too fatiguing for a Grecian.* From theſe ancient hymns and miſconſtrued terms [41] Pherecydes of Syrus planned his hiſtory of the Gods: which, there is reaſon to think, was the ſource of much error.

[38] Pauſanias. l. 10. p. 809, 810. Ωλην.

[39] Jamblicus de Myſteriis. Sect. vii. c. 5. p. 156.

In like manner in Samothracia the ancient Orphic language was obſolete, yet they retained it in their temple rites: Εσχηκασι δη παλαιαν ἰδιαν διαλεκτον οἱ Αυτοχθονες (εν Σαμοθρακῃ) ἡς πολλα εν ταις θυσιαις μεχρι τȣ νυν τηρηται. Diodorus. l. 5. p. 322.

[40] Jamblicus de Myſter. Sect. 7. c. 5. See notes. p. 295.

[41] Clemens Alexandrinus Strom. l. 5. p. 676.

Such was Ariſtæus Proconneſius: Ανηρ γοης ει τις αλλος. Strabo. l. 13.

Such were the principles which gave birth to the mythology of the Grecians; from whence their ancient hiſtory was in great meaſure derived. As their traditions were obſolete, and filled with extraneous matter, it rendered it impoſſible for them to arrange properly the principal events of their country. They did not ſeparate and diſtinguiſh; but often took to themſelves the merit of tranſactions, which were of a prior date, and of another clime. Theſe they adopted, and made their own. Hence, when they came to digeſt their hiſtory, it was all confuſed: and they were embarraſſed with numberleſs contradictions, and abſurdities, which it was impoſſible to [42] remedy. For their vanity, as I have ſhewn, would not ſuffer them to rectify their miſtakes by the authority of more ancient and more learned nations. It is well obſerved by Tatianus [43] Aſſyrius, *that where the hiſtory of times paſt has not been duly adjuſted, it is impoſſible to arrive at the truth: and there has been no greater cauſe of error in writing, than the endeavouring to adopt what is groundleſs and inconſiſtent.* Sir Iſaac Newton ſomewhere lays it down for a rule never to admit for hiſtory, what is antecedent to letters. For traditionary truths cannot be long preſerved without

[42] Thus it is ſaid in Euſebius from ſome ancient accounts, that Telegonus reigned in Egypt, who was the ſon of Orus the ſhepherd; and ſeventh from Inachus: and that he married Iö. Upon which Scaliger aſks: Si ſeptimus ab Inacho, quomodo Iö Inachi filia nupſit ei? How could Iö be married to him when ſhe was to him in degree of aſcent, as far off as his grandmother's great grandmother; that is ſix removes above him. See Scaliger on Euſebius. ad Num. ccccIxxxi.

[43] Παρ' οις γαρ ασυναρτητος εστιν ἡ των Χρονων αναγραφη, παρα τουτοις ουδε τα της ἱστοριας αληθευειν δυνατον· τι γαρ το αιτιον της εν τω γραφειν πλανης, ει μη το συναπτειν τα μη αληθη; Tatianus. p. 269.

ſome change in themſelves, and ſome addition of foreign circumſtances. This accretion will be in every age enlarged; till there will at laſt remain ſome few outlines only of the original occurrence. It has been maintained by many, that the Grecians had letters very early: but it will appear upon inquiry to have been a groundleſs notion. Thoſe of the ancients, who conſidered the matter more carefully, have made no ſcruple to ſet aſide their [44] pretenſions. Joſephus in particular takes notice of their early claim; but cannot allow it: [45] *They*, ſays this learned hiſtorian, *who would carry the introduction of letters among the Greeks the higheſt, very gravely tell us, that they were brought over by the Phenicians, and Cadmus. Yet after all they cannot produce a ſingle ſpecimen either from their ſacred writings, or from their popular records, which ſavours of that antiquity.* Theophilus takes notice of theſe difficulties; and ſhews that all the obſcurity, with which the hiſtory of Hellas is clouded, aroſe from this deficiency of letters. He complains, *that the* [46] *Hellenes had loſt ſight of the truth; and*

[44] Νυν μην οψε ποτε εις Ἑλληνας ἡ των λογων παρηλθε διδασκαλια τε καὶ γραφη. Clemens Alexand. Strom. l. 1. p. 364.

[45] Ὁι μεν ουν αρχαιοτατην αυτων την χρησιν ειναι θελοντες, παρα Φοινικων καὶ Καδμȣ σεμνυνονται μαθειν. Ου μην ȣδ' επ' εκεινȣ τȣ χρονȣ δυναιτο τις αν δειξαι σωζομενην αναγραφην εν ἱεροις, ȣτ' εν δημοσιοις αναθημασι. Joſeph cont. Apion. l. 1.

[46] Των δε της αληθειας ἱςοριων Ἑλληνες ȣ μεμνηνται· πρωτον μεν δια το νεωςι αυτȣς των γραμματων της εμπειριας μετοχους γεγενησθαι· και αυτοι ὁμολογȣσι, φασκοντες τα γραμματα ἑυρησθαι, ὁι μεν απο Χαλδαιων, ὁι δε παρ Αιγυπτιων, αλλοι δ' αν απο Φοινικων. δευτερον, ὁτι εϖταιον, καὶ ϖταιοσι, περι θεȣ μη ϖοιȣμενοι την μνειαν, αλλα περι ματαιων καὶ ανωφελων ϖραγματων. Theoph. ad Autol. l. 3. p. 400.

Plutarch aſſures us, that Homer was not known to the Athenians till the time of

and could not recollect any genuine hiſtory. The reaſon of this is obvious: for they came late to the knowledge of letters in compariſon of other nations. This they confeſs, by attributing the invention of them to people prior to themſelves; either to the Chaldeans, or the Egyptians: or elſe to the Phenicians. Another cauſe of failure, which relates to their theology, and ſtill greatly prevails, is owing to their not making a proper diſquiſition about the true object of worſhip: but amuſing themſelves with idle, and unprofitable ſpeculations.

Notwithſtanding this deficiency, they pretended to give a liſt of Argive princes, of which twenty preceded the war of [47] Troy. But what is more extraordinary, they boaſted of a ſeries of twenty-ſix Kings at Sicyon, comprehending a ſpace of one thouſand years, all which kings were before the time of [48] Theſeus and the Argonauts. Among thoſe, who have given the liſt of the Argive kings, is [49] Tatianus Aſſyrius, who adviſes every perſon of ſenſe, when he meets with theſe high pretenſions, to conſider attentively, *that there was not a ſingle voucher, not even a tradition of any record, to authenticate theſe hiſtories: for even Cadmus was many ages after.* It is certain,

of Hipparchus, about the 63d Olympiad, yet ſome writers make him three, ſome four, ſome five hundred years before that æra. It is ſcarce poſſible that he ſhould have been ſo unknown to them if they had been acquainted with letters.

[47] Euſebius. Chron. p. 24.

[48] Euſebius. Chron. p. 19. Syncellus. p. 148, 152.

The kings of Sicyon were taken from Caſtor Rhodius.

[49] Και χρη τον ιθνεχη συνιεναι κατα πασης ακριβειας, ὁτι κατα την Ἑλληνων παραδοσιν ουδ' ἱστοριας τις ην παρ' αυτοις αναγραφη· Καδμος γαρ — μετα πολλας γενεας. κ λ. Tatianus Aſſyrius. p. 274.

that the Helladians had no tendency to learning, till they were awakened by the Aſiatic Greeks: and it was even then ſome time before letters were in general uſe; or any hiſtories, or even records attempted. For if letters had been current, and the materials for writing obvious, and in common uſe, how comes it that we have not one ſpecimen older than the reign of Cyrus? And how is it poſſible, if the Grecians had any records, that they ſhould be ſo ignorant about ſome of their moſt famous men? Of Homer how little is known! and of what is tranſmitted, how little, upon which we may depend! Seven places in Greece contend for his birth: while many doubt whether he was of Grecian original. It is ſaid of Pythagoras, [50] that according to Hippobotrus he was of Samos: but Ariſtoxenus, who wrote his life, as well as Ariſtarchus, and Theopompus, makes him a Tyrrhenian. According to Neanthes he was of Syria; or elſe a native of Tyre. In like manner Thales was ſaid by Herodotus, Leander, and Duris, to have been a Phenician: but he was by others referred to Miletus in Ionia. It is reported of Pythagoras, that he viſited Egypt in the time of Cambyſes. From thence he betook himſelf to Croton in Italy: where he is ſuppoſed to have reſided till the laſt year of the ſeventieth Olympiad: conſequently he could not be above thirty or forty years prior to the birth of Æſchylus, and Pindar. What credit can we give to people for hiſtories many ages backward; who were ſo ignorant in

[50] Clemens Alexand. l. 1. p. 352. and Diogenes Laertius, from Dicæarchus, and Heraclides.

matters

matters of importance, which happened in the days of their fathers? The like difficulties occur about Pherecydes Syrius; whom Suidas ſtiles Babylonius: neither the time, when he lived, nor the place of his birth, have been ever ſatisfactorily proved. Till Eudoxus had been in Egypt the Grecians did not know the ſpace of which the true year conſiſted. [51] Αλλ' ηγνοειτο τεως ὁ ενιαυτος παρα τοις Ἑλλησιν, ὡς και αλλα πλειω.

Another reaſon may be given for the obſcurity in the Grecian hiſtory, even when letters had been introduced among them. They had a childiſh antipathy to every foreign language: and were equally prejudiced in favour of their own. This has paſſed unnoticed; yet was attended with the moſt fatal conſequences. They were miſled by the too great delicacy of their ear; and could not bear any term which appeared to them barbarous, and uncouth. On this account they either rejected foreign [52] appellations; or ſo modelled and changed them, that they became in ſound and meaning eſſentially different. And as they were attached to their own country, and its cuſtoms, they preſumed that every thing was to be looked for among themſelves. They did not conſider, that the titles of their Gods, the names of cities, and their terms of worſhip were imported: that their ancient

[51] Strabo. l. 17. p. 1160.

[52] Ælian mentions, that the Bull Onuphis was worſhipped at a place in Egypt, which he could not ſpecify on account of its aſperity. Ælian de Animalibus. l. 12. c. 11.

Even Strabo omits ſome names, becauſe they were too rough, and diſſonant. Ου λεγω δε των εθνων τα ονοματα τα παλαια δια την αδοξιαν, ἡ ἁμα την ατοπιαν της εκφορας αυτων. l. 12. p. 1123.

hymns

hymns were grown obſolete: and that time had wrought a great change. They explained every thing by the language in uſe, without the leaſt retroſpect or allowance: and all names and titles from other countries were liable to the ſame rule. If the name was diſſonant, and diſagreeable to their ear, it was rejected as barbarous: but if it was at all ſimilar in ſound to any word in their language, they changed it to that word; though the name were of Syriac original; or introduced from Egypt, or Babylonia. The purport of the term was by theſe means changed: and the hiſtory, which depended upon it, either perverted, or effaced. When the title Melech, which ſignified a King, was rendered Μειλιχος and Μειλιχιος, *ſweet and gentle*, it referred to an idea quite different from the original. But this gave them no concern: they ſtill blindly purſued their purpoſe. Some legend was immediately invented in conſequence of this miſpriſion, ſome ſtory about bees and honey, and the miſtake was rendered in ſome degree plauſible. This is a circumſtance of much conſequence; and deſerves our attention greatly. I ſhall have occaſion to ſpeak of it repeatedly; and to lay before the reader ſome entire treatiſes upon the ſubject. For this failure is of ſuch a nature, as when detected, and fairly explained, will lead us to the ſolution of many dark and enigmatical hiſtories, with which the mythology of Greece abounds. The only Author, who ſeems to have taken any notice of this unhappy turn in the Grecians, is Philo Biblius. [53] He

[53] Μετα ταυτα πλαιην Ἑλληνι αιτιαται (ὁ Φιλων) λεγων, ου γαρ ματαιως αυτα πολλακως διεξειλαμεθα, αλλα προς τας αυθις παρεκδοχας των εν τοις πραγμασιν ονοματων· ἁπερ οἱ Ἑλληνες αγνοησαντες, αλλως εξεδεξαντο, πλανηθεντες τῃ αμφιξελια των ονοματων. Philo apud Euſebium. P. E. l. 1. c. x. p. 34.

ſpeaks

ſpeaks of it as a circumſtance of very bad conſequence, and ſays, that it was the chief cauſe of error and obſcurity: hence, when he met in Sanchoniathon with ancient names, he did not indulge himſelf in whimſical ſolutions; but gave the true meaning, which was the reſult of ſome event or quality whence the name was impoſed. This being a ſecret to the Greeks, they always took things in a wrong acceptation; being miſled by a twofold ſenſe of the terms, which occurred to them: one was the genuine and original meaning; which was retained in the language, whence they were taken: the other was a forced ſenſe, which the Greeks unnaturally deduced from their own language, though there was no relation between them. The ſame term in different languages conveyed different and oppoſite ideas: and as they attended only to the meaning in their own tongue, they were conſtantly [54] miſtaken.

[54] Bozrah, a citadel, they changed to βυρσα, a ſkin. Out of Ar, the capital of Moab, they formed Areopolis, the city of the Mars. The river Jaboc they expreſſed Io Bacchus. They did not know that diu in the eaſt ſignified an iſland: and therefore out of Diu-Socotra in the Red-Sea, they formed the iſland Dioſcorides: and from Diu-Ador, or Adorus, they made an iſland Diodorus. The ſame iſland Socotra they ſometimes denominated the iſland of Socrates. The place of fountains, Ai-Ain, they attributed to Ajax, and called it Αιαντος ακροτηριον, in the ſame ſea. The ancient frontier town of Egypt, Rhinocolura, they derived from ρις, ρινος, a noſe: and ſuppoſed that ſome people's noſes were here cut off. Pannonia they derived from the Latin pannus, cloth. So Nilus was from νη ιλυς: Gadeira quaſi Γης δειρα. Necus in Egypt and Ethiopia ſignified a king: but ſuch kings they have turned to νεκυας: and the city of Necho, or Royal City, to Νικοπολις and Νεκροπολις.

Lyſimachus in his Egyptian hiſtory changed the name of Jeruſalem to Ἱεροσυλα: and ſuppoſed that the city was ſo called becauſe the Iſraelites in their march to Canaan uſed to plunder temples, and ſteal ſacred things. See Joſephus contra Ap. l. 1. c. 34. p. 467.

It may appear ſtrange to make uſe of the miſtakes of any people for a foundation to build upon: yet through theſe failures my ſyſtem will be in ſome degree ſupported: at leaſt from a detection of theſe errors I hope to obtain much light. For as the Grecian writers have preſerved a kind of uniformity in their miſtakes; and there appears plainly a rule and method of deviation, it will be very poſſible, when this method is well known, to decipher what is covertly alluded to; and by theſe means arrive at the truth. If the openings in the wood or labyrinth are only as chance allotted, we may be for ever bewildered: but if they are made with deſign, and ſome method be diſcernible, this circumſtance, if attended to, will ſerve for a clue, and lead us through the maze. If we once know that what the Greeks in their mythology ſtiled a wolf, was the Sun; that by a dog was meant a prince, or Deity; that by bees was ſignified an order of prieſts; theſe terms, however miſapplied, can no more miſlead us in writing, than their reſemblances in ſculpture would a native of Egypt, if they were uſed for emblems on ſtone.

Thus much I have been obliged to premiſe: as our knowledge muſt come through the hands of the [55] Grecians. I am ſenſible, that many learned men have had recourſe to

[55] I do not mean to exclude the Romans: though I have not mentioned them; as the chief of the knowledge, which they afford, is the product of Greece. However it muſt be confeſſed, that we are under great obligations to Pliny, Marcellinus, Arnobius, Tertullian, Lactantius, Jerome, Macrobius; and many others. They contain many neceſſary truths, wherever they may have obtained them.

other

other means for information: but I have never ſeen any ſpecimens, which have afforded much light. Thoſe, to which I have been witneſs, have rather dazzled than illuſtrated; and bewildered inſtead of conducting to the truth. Among the Greeks is contained a great treaſure of knowledge. It is a rich mine; which as yet has not been worked far beneath the ſurface. The ore lies deep, and cannot be obtained without much induſtry and labour. The Helladians had the beſt opportunities to have afforded us information about the antiquities of their country: of their negligence, and of their miſtakes I have ſpoken; yet with a proper clue they may ſtill be read to great advantage. To ſay the truth, there is ſcarce an author of them all, from whom ſome good may not be derived.

What has been wanting in the natives of Greece, has been greatly ſupplied by writers of that nation from other countries, who lived in after-times. Of theſe the principal have been mentioned; and many others might be added, who were men of integrity and learning. They were fond of knowledge, and obtained a deep inſight into antiquity: and what is of the greateſt conſequence, they were attached to the truth. They may ſometimes have been miſtaken in their judgment: they may alſo have been deceived: but ſtill truth was the ſcope, at which they aimed. They have accordingly tranſmitted to us many valuable remains, which, but for them, had been buried in oblivion. There are likewiſe many pagan authors, to whom we are greatly indebted; but eſpecially to Strabo and Pauſanias; who in their different departments have afforded wonderful light. Nor muſt we

omit Joſephus of Judea; whoſe treatiſe againſt Apion muſt be eſteemed of ineſtimable value: indeed all his writings are of conſequence, if read with a proper allowance.

I have mentioned, that it is my purpoſe to give a hiſtory of the firſt ages; and to ſhew the origin of many nations, whoſe deſcent has been miſtaken; or elſe totally unknown. I ſhall ſpeak particularly of one great family, which diffuſed itſelf over many parts of the earth; from whom the rites and myſteries, and almoſt the whole ſcience of the Gentile world, were borrowed. But as I venture in an unbeaten track, and in a waſte, which has been little frequented; I ſhall firſt take upon me to treat of things near at hand, before I advance to remoter diſcoveries. I ſhall therefore ſpeak of thoſe rites and cuſtoms, and of the nations, where they prevailed; as I ſhall by theſe means be led inſenſibly to the diſcovery of the people, from whom they were derived. By a ſimilarity of cuſtoms, as well as by the ſame religious terms, obſervable in different countries, it will be eaſy to ſhew a relation, which ſubſiſted between ſuch people, however widely diſperſed. They will be found to have been colonies of the ſame family; and to have come ultimately from the ſame place. As my courſe will be in great meaſure an uphill labour, I ſhall proceed in the manner, which I have mentioned; continually enlarging my proſpect, till I arrive at the point I aim at.

It may be proper to mention to the reader that the following treatiſes were not written in the order, in which they now ſtand; but juſt as the ſubject matter preſented itſelf before me. As many, which were firſt compoſed, will occur laſt, I have been forced to anticipate ſome of the arguments,

as well as quotations, which they contained, according as I found it expedient. Hence there will be ſome few inſtances of repetition, which however I hope will not give any great diſguſt: as what is repeated, was ſo interwoven in the argument, that I could not well diſengage it from the text, where it occurs a ſecond time.

There will alſo be found ſome inſtances, where I differ from myſelf, and go contrary to poſitions in a former treatiſe. Theſe are very few, and of no great moment; being ſuch as would probably eſcape the reader's notice. But I think it more ingenuous, and indeed my ſtrict duty, to own my miſtakes, and point them out, rather than to paſs them over in ſilence; or idly to defend them.

SOME NECESSARY

RULES and OBSERVATIONS

IN RESPECT TO

ETYMOLOGICAL INQUIRIES;

AND FOR

The better underſtanding the MYTHOLOGY of GREECE.

WE muſt never deduce the etymology of an Egyptian or oriental term from the Greek language. Euſtathius well obſerves, Ει βαρβαρον το ονομα ϖ χρη ζητειν Ἑλληνικην ετυμολογιαν αυτϖ.

We ſhould recur to the Doric manner of expreſſion, as being neareſt to the original.

The Greeks adopted all foreign hiſtory; and ſuppoſed it to have been of their own country.

They miſtook temples for Deities; and places for perſons.

They

They changed every foreign term to ſomething ſimilar in their own language: to ſomething ſimilar in ſound, however remote in meaning, being led ſolely by the ear.

They conſtantly miſtook titles for names: and from theſe titles multiplied their Deities, and Heroes.

All terms of relation between the Deities to be diſregarded.

As the Grecians were miſtaken; it is worth our while to obſerve the mode of error, and uniformity of miſtake. By attending to this we may bring things back to their primitive ſtate; and deſcry in ancient terms the original meaning.

We muſt have regard to the oblique caſes, eſpecially in nouns imparaſyllabic, when we have an ancient term tranſmitted to us either from the Greeks, or Romans. The nominative in both languages, is often abridged: ſo that from the genitive of the word, or from the poſſeſſive, the original term is to be deduced. This will be found to obtain even in common names. From veteris we have veter for the true term: from ſanguinis we have ſanguen: and that this is right we may prove from Ennius, who ſays:

[56] O! pater, O! genitor, O! ſanguen diis oriundum.

[57] Cum veter occubuit Priamus ſub marte Pelaſgo.

So mentis, and not mens, was the true nominative to mentis, menti, mentem: as we may learn from the ſame author.

[58] Iſtic eſt de ſole ſumptus ignis, iſque mentis eſt.

[56] Ennii Annales l. 2. [57] Ibidem. l. 1.

[58] Apud Ennii fragmenta.

In like manner Plebes was the nominative to Plebi and Plebem.

Deficit alma Ceres, nec plebes pane potitur. Lucilius.

All the common departments of the Deities are to be ſet aſide, as inconſiſtent, and idle. Pollux will be found a judge; Ceres a law-giver; Bacchus the God of the year; Neptune a phyſician; and Æſculapius the God of thunder: and this not merely from the poets: but from the beſt mythologiſts of the Grecians; from thoſe, who wrote profeſſedly upon the ſubject.

I have obſerved before, that the Grecians in foreign words often changed the Nu final to Sigma. For Keren, they wrote Κερας: for Cohen, Κωης: for Athon, Αθως: for Boun, Βυς: for Sain, Saïs.

People of old were ſtiled the children of the God, whom they worſhiped: hence they were at laſt thought to have been his real offspring; and he was looked up to as the true parent. On the contrary, Prieſts were repreſented as foſter-fathers to the Deity, before whom they miniſtered; and Prieſteſſes were ſtiled τιθηναι, or nurſes.

Colonies always went out under the patronage and title of ſome Deity. This conducting God was in after times ſuppoſed to have been the real leader.

Sometimes the whole merit of a tranſaction was imputed to this Deity ſolely; who was repreſented under the character of Perſeus, Dionuſus, or Hercules. Hence inſtead of one perſon we muſt put a people: and the hiſtory will be found conſonant to the truth.

As the Greeians made themſelves principals in many great occurrences, which were of another country; we muſt look abroad for the original, both of their rites and mythology; and apply to the nations, from whence they were derived. Their original hiſtory was foreign; and ingrafted upon the hiſtory of the country, where they ſettled. This is of great conſequence, and repeatedly to be conſidered.

One great miſtake too frequently prevails among people, who deal in theſe reſearches, which muſt be carefully avoided. We ſhould never make uſe of a language, which is modern, or comparatively modern, to deduce the etymology of ancient, and primitive terms. Pezron applies to the modern Teutonic, which he ſtiles the Celtic, and ſays, was the language of Jupiter. But who was Jupiter, and what has the modern Celtic to do with the hiſtory of Egypt, or Chaldea? There was an interval of two thouſand years between the times, of which he treats, and any hiſtory of the Celtæ: and there is ſtill an interval not very much inferior to the former, before we arrive at the æra of the language, to which he applies.

It has been the cuſtom of thoſe writers, who have been verſed in the Oriental languages, to deduce their etymologies from roots; which are often ſome portion of a verb. But the names of places and of perſons are generally an aſſemblage of qualities, and titles; ſuch as I have exhibited in the treatiſe above: and I believe were never formed by ſuch evolutions. The terms were obvious, and in common uſe; taken from ſome well known characteriſtics. Thoſe, who impoſed

ſuch names, never thought of a root: and probably did not know the purport of the term. Whoever therefore in etymology has recourſe to this method of inveſtigation, ſeems to me to act like a perſon, who ſhould ſeek at the fountain head for a city, which ſtood at the mouth of a river.

A

SHORT ACCOUNT

OF THE

HELLADIANS, and their ORIGIN;

In order to obviate ſome Objections.

AS I have mentioned, that the Helladians came from Egypt, and the eaſt; it may be proper to obviate an objection, which may be made, to the account I give; as if it were contradictory to the tenor of the ſcriptures, as they are in general underſtood. Greece, and the iſlands of Greece, are continually ſuppoſed, from the account given by Moſes [59], to have been peopled by the ſons of Japhet; and there is ſcarce any body, either ancient or modern, who has touched upon this ſubject, but has imagined Javan to have been the ſame as Ion, the ſon of Xuth, from whom the Ionians were deſcended. This latter point I ſhall not controvert at preſent. In reſpect to the former, the account given in the ſcriptures is undoubtedly moſt true. The ſons of Japhet did

[59] Geneſis. c. 10. v. 5.

people the isles of the Gentiles; by which is meant the regions of Greece and Europe, separated in great measure from the Asiatic continent by the intervention of the sea. They certainly were the first inhabitants of those countries. But the Helladians, though by family Ionians, were not of this race. They came afterwards; and all their best writers agree, that when their ancestors made their way into these provinces, they were possessed by a prior people. Who these were is no where uniformly said: only they agree to term them in general Βαρβαροι, or a rude, uncivilized people. As my system depends greatly upon this point; to take away every prejudice to my opinion, I will in some degree anticipate, what I shall hereafter more fully prove. I accordingly submit to the reader the following evidences; which are comparatively few, if we consider, what might be brought to this purpose. These are to shew, that the Helladians were of a different race from the sons of Japhet: and that the country, when they came to it, was in the possession of another people: which people they distinguished from themselves by the title of Βαρβαροι.

Ἑκαταιος μεν ουν ὁ Μιλησιος περι της Πελοποννησȣ φησιν, ὁτι προ των Ἑλληνων ῳκησαν αυτην Βαρβαροι· σχεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων ὑπηρξατο το παλαιον. Strabo. l. 7. p. 321.

Εισι δε ἡμων αρχαιοτεροι Βαρβαροι. Plato in Cratylo. vol. 1. p. 425.

Παλαι της νυν καλȣμενης Ἑλλαδος Βαρβαροι τα πολλα ῳκησαν. Pausanias. l. 1. p. 100.

Αρκαδιαν

Αρκαδιαν Βαρβαροι ῳκησαν. Scholia Apollonii Rhod. l. 3. v. 461.

Diodorus mentions, Αθηναιους—αποικους Σαϊτων των εξ Αιγυπτου. l. 1. p. 24.

Again—Γενομεναι δε και των ἡγεμονων τινας Αιγυπτιους παρα τοις Αθηναιοις. ibidem.

Africanus having ſpoken of the Egyptian rites, ſays, Ὁτι τε Αθηναιους των αυτων Αιγυπτιοις απολαυειν εικος ην, αποικους εκεινων απονοσμενους, ὡς φασιν αλλοι τε, και εν τῳ Τρικαρηνῳ Θεοπομπος. Apud Euſeb. Præp. Evan. l. x. c. x. p. 491.

Concerning perſons from Egypt.

Κεκροψ, Αιγυπτιος ων, δυο γλωσσας ηπιστατο. Cedrenus. p. 82.

Κεκροψ, Αιγυπτιος το γενος, ῳκισε τας Αθηνας. Scholia Ariſtoph. Pluti.

Ὡσδε απο Σαεως πολεως Αιγυπτιας,

Μετα τον κατα Ωγυγον κατακλυσμον εκεινον,

Ὁ Κεκροψ παρεγεγονει Αθηναις της Ἑλλαδος. J. Tzetzes. Chil. v. hiſt. 18.

Κεκροψ, Αιγυπτιος το γενος, ῳκησε τας Αθηνας. Suidas.

Pauſanias mentions Λελεγα αφικομενον εξ Αιγυπτου. l. 1. p. 95.

Erectheus from Egypt. Και τον Ερεχθεα λεγουσι το γενος Αιγυπτιον οντα. Diodorus. l. 1. p. 25.

Triptolemus from thence, who had been the companion of Oſiris. Diodorus. l. 1. p. 17. He gave the Athenians laws

laws. Porphyry mentions Των Αθηνῃσι νομοθετων Τριπτολεμον. Abſtinent. l. 4. p. 431.

It is ſaid, that Danaus was a native of the city Chemmis; from whence he made his expedition to Greece. Δαναος Χεμμιτης. Herodotus. l. 2. c. 91.

Navem primus ex Ægypto Danaus advexit. Pliny. l. 7. c. 56. He brought a colony with him. Λεγεσι δε τους περι Δαναον ὁρμηθεντας ὁμοιως εκειθεν, ſcil. εξ Αιγυπτε. Diodorus. l. 1. p. 24.

All the heads of the Dorian race from Egypt. Φαινοιατο αν εοντες ὁι των Δωριεων ἡγεμονες Αιγυπτιοι ιθαγενεες. Herodotus. l. 6. c. 53.

The Lacedæmonians eſteemed themſelves of the ſame family as the Caphtorim of Paleſtine: hence they ſurmiſed, that they were related to the Jews. 1 Maccabees. c. 12. v. 20, 21. Joſephus: A. J. l. 12. c. 4. p. 606. Perſeus was ſuppoſed to have been a foreigner. Ὡς δε ὁ Περσεων λογος λεγεται, αυτος ὁ Περσευς εων Ασσυριος εγενετο Ἑλλην. Herodotus. l. 6. c. 54.

It is ſaid of Cadmus, that he came originally from Egypt, in company with Phœnix. Καδμος και Φοινιξ απο Θηβων των Αιγυπτιων. Euſeb. Chron. p. 15.

Euſebius in another place mentions the arrival of Cadmus with a company of Saïtæ. They founded Athens, the principal city of Greece: alſo Thebes in Bœotia. They were of Egypt; but he ſays, that they came laſt from Sidon. It is in a paſſage, where he ſpeaks of a former race in Attica before thoſe of Egypt called Saitæ: Πλην των μετοικησαντων ὑστερον εκει-

εκει Σαϊτων, και κατοικησαντων την της Ἑλλαδος μητροπολιν Αθηνας, και τας Θηβας. Σιδωνιων γαρ ἑτοι αποικοι εκ Καδμε τε Αγηνορος. Chron. p. 14. The ancient Athenians worſhiped Iſis: and were in their looks, and in their manners particularly like the Egyptians. Και ταις ιδεαις, και τοις ηθεσιν ὁμοιοτατες ειναι τοις Αιγυπτιοις. The whole of their polity was plainly borrowed from that country. Diod. Sic. l. 1. p. 24, 25, 26.

It is ſaid by Sanchoniathon, that Cronus, in his travels over the earth in company with his daughter Athena, came to Attica; which he beſtowed upon her. Euſeb. P. E. lib. 1. c. 10. p. 38.

This is not unlike the account given by the Scholiaſt upon Lycophron concerning Cecrops: from whence the legend may receive ſome light. Ελθων αρ' (ὁ Κεκροψ) απο Σαεως πολεως Αιγυπτε τας Αθηνας συνωκισε. Σαϊς δε κατ' Αιγυπτιες ἡ Αθηνα λεγεται, ὡς φησιν Χαραξ. Lycoph. v. 111. Schol.

Hence it is, that almoſt the whole of the mythology of Greece is borrowed from Egypt. Καθολε δε, φησι, τες Ἑλληνας εξιδιασεδαι τες επιφανεσατες Αιγυπτιων Ἡρωας τε, και Θεες. Diodorus. l. 1. p. 20. All their rites and ceremonies from the ſame quarter.

Πανηγυριας δε αρα, και πομπας, και προσαγωγας πρωτοι ανθρωπων Αιγυπτιοι εισιν, ὁι ποιησαμενοι, και παρα τετων Ἑλληνες μεμαθηκασι. Herod. l. 3. c. 58.

Επειτα χρονε πολλε διελθοντος, επυθοντο (ὁι Ἑλληνες) εκ της Αιγυπτε απικομενα τα ουνοματα των Θεων. Herod. l. 2. c. 52. See alſo l. 2. c. 4.

Και παντα τα ουνοματα των Θεων εξ Αιγυπτυ εληλυθε ες την Ἑλλαδα. Herod. l. 2. c. 50. Hence it is ſaid that the Corybantes with their mother Comba came and ſettled at Athens: Κομβης ἑπτατοκυ μετα μητερος. Nonni Dionyſ. l. 13. And that the prieſts at Athens, ſtiled Eumolpidæ, were from Egypt. Diodorus Siculus. l. 1. p. 25. One of the Egyptians, who brought theſe rites to Greece, is mentioned under the name of Melampus: as the Egyptians are in general under the character of Melampodes. Ἑλλησι γαρ δη Μελαμπυς εσιν, ὁ εξηγησαμενος τυ Διονυσυ ονομα, και την θυσιαν, και την πομπην τυ φαλλυ. Herod. l. 2. c. 49. He is likewiſe ſaid to have firſt introduced phyſic: by which this only is meant, that phyſic too came from Egypt.

To the ſame purpoſe may be conſulted Lucian de Suriâ Deâ. Πρωτοι μην ανθρωπων Αιγυπτιοι κτλ. Euſebius. P. Evan. lib. 10. c. 4. p. 469. and c. 5. p. 473. Clemens Alexand. l. 1. p. 361, 381. Diodorus Siculus. l. 1. p. 20. p. 62, 63. and p. 86, 87. Tatianus Aſſyrius. p. 243, 274. Thucydides. l. 1. c. 2, 3.

A NEW

NEW SYSTEM:

OR, AN

ANALYSIS

OF

ANCIENT MYTHOLOGY.

OF

ANCIENT WORSHIP,

AND OF

ETYMOLOGICAL TRUTHS

THENCE DEDUCIBLE,

Exemplified in the Names of Cities, Lakes, and Rivers.

Εϛι πϑ και ποταμοις τιμη, η κατ' ωφελειαν, ὡσπερ Αιγυπτιοις προς τον Νειλον, η κατα καλλος, ὡς Θετταλοις προς Πηνειον, η κατα μεγεθος, ὡς Σκυθαις προς τον Ιϛρον, η κατα μυθον, ὡς Αιτωλοις προς τον Αχελωον. MAX. TYRIUS. Differt. viii. p. 81.

AS the divine honours paid to the Sun, and the adoration of fire, were at one time almoſt univerſal; there will be found in moſt places a ſimilitude in the terms of worſhip. And though this mode of idolatry took its riſe in one particular part of the world; yet as it was pro-

propagated to others far remote, the ſtream, however widely diffuſed, will ſtill ſavour of the fountain. Moreover, as people were determined in the choice of their holy places by thoſe præternatural phænomena, of which I have before taken notice; if there be any truth in my ſyſtem, there will be uniformly found ſome analogy between the name of the temple, and its rites, and ſituation: ſo that the etymology may be aſcertained by the hiſtory of the place. The like will appear in reſpect to rivers and mountains; eſpecially to thoſe, which were eſteemed at all ſacred; and which were denominated from the Sun, and fire. I therefore flatter myſelf, that the etymologies, which I ſhall lay before the reader, will not ſtand ſingle and unſupported; but there will be an apparent analogy throughout the whole. The alluſion will not be caſual, and remote, nor be obtained by undue inflexions, and diſtortions: but however complicated the name may appear, it will reſolve itſelf eaſily into the original terms: and when reſolved, the truth of the etymology will be aſcertained by the concomitant hiſtory. If it be a Deity, or other perſonage, the truth will appear from his office, and department; or with the attributes imputed to him. To begin then with ancient Latium. If I ſhould have occaſion to ſpeak of the Goddeſs Feronia, and of the city denominated from her, I ſhould deduce the name from Fer-On, ignis Dei Solis: and ſuppoſe the place to have been addicted to the worſhip of the Sun, and the rites of fire. I accordingly find from Strabo and Pliny, that rites of this ſort were practiſed here: and one cuſtom, which remained even to the time of Auguſtus, conſiſted in a ceremony of the prieſts, who uſed

uſed to walk bareſoot over burning coals, [1] Γυμνοις γαρ ποσι διεξιασιν ανθρακιαν, και σποδιαν μεγαλην. *The prieſts with their feet naked walked over a large quantity of live coals, and cinders.* The town ſtood at the bottom of Mount Soracte, ſacred to Apollo: and the prieſts were ſtiled Hirpi. Aruns in Virgil, in his addreſs to Apollo, takes notice of this cuſtom.

[2] Summe Deûm, magni cuſtos Soractis, Apollo,
Quem primi colimus; cui pineus ardor acervo
Paſcitur, et medium freti pietate per ignem
Cultores multâ premimus veſtigia prunâ;
Da, Pater.

The temple is ſaid to have been founded on account of a peſtilential [3] vapour, which aroſe from a cavern: and to which ſome ſhepherds were conducted by (Λυκος) a wolf. Were I to attempt the deciphering of Ferentum, I ſhould proceed in a manner analogous to that above. I ſhould ſuppoſe it to have been named *Fer-En, ignis, vel Solis fons*, from ſomething peculiar either in its rites, or ſituation. I accordingly find, that there was a ſacred fountain, whoſe waters were ſtiled Aquæ Ferentinæ,—cui numen etiam, et divinus cultus tributus [4] fuit. Here was a grove equally ſacred, mentioned by [5] Livy, and others; where the antient Latines uſed to hold their chief aſſemblies. As this grand meeting

[1] Strabo. L. 5. p. 346.
[2] Virgil. Æn. L. xi. v. 785.
[3] Servius upon the foregoing paſſage.
[4] Cluver. Italia. L. 2. p. 719.
[5] Livy. L. 1. c. 49. Pompeius Feſtus.

uſed to be in a place denominated from fire, it was the cauſe of thoſe councils being called Feriæ Latinæ. The fountain, which ran through the grove, aroſe at the foot of mount [6] Albanus, and afterwards formed many [7] pools.

The ancient Cuthites, and the Perſians after them, had a great veneration for fountains, and ſtreams; which alſo prevailed among other nations, ſo as to have been at one time almoſt univerſal. Of this regard among the Perſians Herodotus takes notice: [8] Σεβονται ποταμους των παντων μαλιστα: *Of all things in nature they reverence rivers moſt.* But if theſe rivers were attended with any nitrous, or ſaline quality, or with any fiery eruption, they were adjudged to be ſtill more ſacred; and ever diſtinguiſhed with ſome title of the Deity. The natives of Egypt had the like veneration. *Other nations*, ſays [9] Athanaſius, *reverenced rivers, and fountains; but above all people in the world the Egyptains held them in the higheſt honour, and eſteemed them as divine.* Julius Firmicus gives the ſame account of them. [10] Ægyptii aquæ

[6] Not far from hence was a diſtrict called *Ager* Solonus. Sol-On is a compound of the two moſt common names given to the Sun; to whom the place and waters were ſacred.

[7] Dionyſius Halicarnaſſenſis. L. 3.

[8] Herodotus. L. 1. c. 138.

Θυεσι δε και ὑδατι και ανεμοισιν (οἱ Περσαι). Herodotus. L. 1. c. 131.

Ridetis temporibus priſcis Perſas fluvium coluiſſe. Arnobius adverſus Gentes. L. 6. p. 196.

[9] Αλλοι ποταμους και κρηνας, και παντων μαλιστα οἱ Αιγυπτιοι προτετιμηκασι, και θεους αναγορευσι. Athanaſius adverſus Gentes. P. 2.

Αιγυπτιοι ὑδατι θυουσι· καιτοι μεν ἁπασι καινον τοις Αιγυπτιοις το ὑδωρ.

Lucian. Jupiter Tragœd. V. 2. p. 223. Edit. Salmurii.

[10] Julius Firmicus. P. 1.

 beneficium

beneficium percipientes aquam colunt, aquis ſupplicant. From hence the cuſtom paſſed weſtward to Greece, Italy, and the extremities of Europe. In proof of which the following inſcription is to be found in Gruter :

[11] Vaſcaniæ in Hiſpaniâ
FONTI DIVINO.

How much it prevailed among the Romans we learn from Seneca. [12] Magnorum fluviorum capita veneramur——coluntur aquarum calentium fontes ; et quædam ſtagna, quæ vel opacitas, vel immenſa altitudo ſacravit. It mattered not what the nature of the water might be, if it had a peculiar quality. At Thebes in Ammonia was a fountain, which was ſaid to have been cold by day, and warm at night. Ἡ κρηνη [13] καλειται τȣ ἡλιȣ. *It was named the fountain of the Sun.* In Campania was a fountain Virena ; which I ſhould judge to be a compound of Vir-En, and to ſignify ignis fons, from being dedicated to the Deity of fire on account of ſome particular quality. I accordingly find in [14] Vitruvius, that it was a medicinal ſpring and of a ſtrong vitriolic nature. The Corinthians had in their Acropolis a [15] Pirene, of the ſame purport as Virena, juſt mentioned. It was a beautiful fountain ſacred to Apollo, whoſe [16] image was at the head of the water within a ſacred incloſure. We read of a Pyrene, which

[11] Gruter. Inſcript. vol. 1. p. xciv.

[12] Senecæ Epiſt. 41.

[13] Herodotus. l. 4. c. 181. The true name was probably Curene, or Curane.

[14] Vitruvij Architect. l. 8. p. 163.

[15] Pliny. l. 4. c. 4. p. 192. Ovid. Metamorph. l. 2.

[16] Pauſanias. l. 2. p. 117. Ἐστι γε δη και Απολλωνος αγαλμα προς τη Πειρηνη, και περιβολος ἐστιν.

Pirene and Virene are the ſame name.

was a fountain of another nature: yet of the ſame etymology, however differently expreſſed. It was a mountain, and gave name to the vaſt ridge, called Saltus Pyrenæi. It is undoubtedly a compound of [16] Pur-ain, and ſignifies a fountain of fire. I ſhould imagine without knowing the hiſtory of the country, that this mountain once flamed; and that the name was given from this circumſtance. Agreeably to this I find from Ariſtotle de Mirabilibus, that here was formerly an eruption of fire. The ſame is mentioned by Poſidonius in Strabo: and alſo by Diodorus; who adds— [17] Τα μεν ορη δια το συμβεβηκος κληθηναι Πυρηναια. *That the mountains from hence had the name of Pyrenæi.* Mount Ætna is derived very truly by Bochart from Aituna, fornax; as being a reſervoir of molten matter. There was another very ancient name, Ineſſus; by which the natives called the hill, as well as the city, which was towards the bottom of it. The name is a compound of Ain-Es, like Hanes in Egypt; and ſignifies a fountain of fire. It is called Enneſia by Diodorus; who ſays, that this name was afterwards changed to Ætna. He ſpeaks of the city; but the name was undoubtedly borrowed from the mountain, to which it was primarily applicable, and upon which it was originally conferred: [18] Και την νυν ουσαν Αιτνην εκτησαντο, προ τουτου καλουμενην Εννησιαν. Strabo expreſſes the name Inneſa, and informs us more preciſely, that the upper part of the mountain was ſo called. Οι δε [19] Αιτναιοι παρα-

[16] Pur, Pir, Phur, Vir: all ſignify fire.

[17] Diodorus Siculus. l. 5. p. 312.

[18] Diodorus Siculus. l. xi. p. 57.

[19] Strabo. l. 6. p. 412.

χωρησαντες

χωρησαντες την Ιννησαν καλεμενην, της Αιτνης ορεινην, ωκησαν. *Upon this the people withdrawing themſelves went and occupied the upper part of Mount Ætna, which was called Inneſa.* The city Hanes in Egypt was of the ſame etymology; being denominated from the Sun, who was ſtiled Hanes, Ain-Es, fons ignis ſive lucis. It was the ſame as the Arab Heliopolis, called now Matarea. Stephanus Byzantinus calls the city Inys: for that is manifeſtly the name he gives it, if we take away the Greek termination. [20] Ινυσσος, πολις Αιγυπτε: but Herodotus, [21] from whom he borrows, renders it Ienis. It would have been more truly rendered Doricè Ianis; for that was nearer to the real name. The hiſtorian however points it out plainly, by ſaying, that it was three days journey from mount [22] Caſius; and that the whole way was through the Arabian deſert. This is a ſituation, which agrees with no other city in all Egypt, except that, which was the Onium of the later Jews. With this it accords preciſely. There ſeem to have been two cities named On from the worſhip of the Sun. One was called Zan, Zon, and Zoan, in the land of Go-zan, the [23] Goſhen of the ſcriptures. The other was the city On in Arabia;

[20] Stephanus ſays, that it was near mount Caſius: but Herodotus expreſly tells us, that it was at the diſtance of three days journey from it.

[21] Απο ταυτης τα εμπορια τα επι θαλασσης μεχρι Ιηνισε πολιος εστι τε Αραβικε. Herodotus. l. 3. c. 5.

[22] Τοδε μεταξυ Ιηνισε πολιος, και Κασιε τε ορεος, και της Σερβωνιδος λιμνης, εστι εκ ολιγον χωριον, αλλ' ὡσον επι τρεις ἡμερας ὁδον, αιυδρον εστι δεινως. Herodotus. ibidem.

[23] Go-zan is the place or temple of the Sun. I once thought that Goſhen, or, as it is ſometimes expreſſed, Gozan, was the ſame as Cuſhan: but I was certainly miſtaken. The diſtrict of Goſhen was indeed the nome of Cuſhan: but

Arabia; called alſo Hanes. They were within eight or nine miles of each other: and are both mentioned together by the prophet [24] Iſaiah. *For his princes were at Zoan; and his ambaſſadors came to Hanes.* The name of each of theſe cities, on account of the ſimilarity of worſhip, has by the Greeks been tranſlated [25] Heliopolis; which has cauſed great confuſion in the hiſtory of Egypt. The latter of the two was the Iänis, or Ιανισος, of the Greeks; ſo called from Hanes, the great fountain of light, the Sun: who was worſhiped under that title by the Egyptians and Arabians. It lies now quite in ruins, cloſe to the village Matarea, which has riſen from it. The ſituation is ſo pointed out, that we cannot be miſtaken: and we find moreover, which is a circumſtance very remarkable, that it is at this day called by the Arabians Ain El Sham, the fountain of the Sun; a name preciſely of the ſame purport as Hanes. Of this we are informed by the learned geographer, D'Anville, and others; though the name by different travellers is expreſſed with ſome variation. [26] Cette ville preſque enſévelie ſous des ruines, et voiſine, dit Abulfeda, d'un petit lieu nommé Matarea, conſerve dans les géographies Arabes le nom d'Ainſiems ou du fontain du Soleil.

the two words are not of the ſame purport. Goſhen is the ſame as Go-ſhan, and Go-zan, analogous to Beth-ſhan, and ſignifies the place of the Sun. Goſhen, Go-ſhan, Go-zan, and Gau-zan, are all variations of the ſame name. In reſpect to On, there were two cities ſo called. The one was in Egypt, where Poti-phera was Prieſt. Geneſis. c. 41. v. 45. The other ſtood in Arabia, and is mentioned by the Seventy: Ων, ἡ ἐστιν Ἡλιουπολις. Exodus. c. 1. v. 11. This was alſo called Onium, and Hanes, the Iäniſus of Herodotus.

[24] Iſaiah. c. 30. v. 4.

[25] See Obſervations upon the Ancient Hiſtory of Egypt. p. 124. p. 137.

[26] D'Anville Memoires ſur l'Egypt. p. 114.

leil. A like account is given by Egmont and [27] Hayman; though they expreſs the name Ain El Cham: a variation of little conſequence. The reaſon, why the ancient name has been laid aſide by thoſe who reſide there, is undoubtedly this. Bochart tells us, that ſince the religion of Mahomet has taken place, the Arabs look upon Hanes as the devil: [28] proinde ab ipſis ipſe Dæmon הנאם vocatur. Hence they have aboliſhed Hanes: but the name Ain El Cham, of the ſame purport, they have ſuffered to remain.

I have before taken notice of an objection liable to be made from a ſuppoſition, that if Hanes ſignified *the fountain of light*, as I have preſumed, it would have been differently expreſſed in the Hebrew. This is a ſtrange fallacy; but yet very predominant. Without doubt thoſe learned men, who have preceded in theſe reſearches, would have bid fair for noble diſcoveries, had they not been too limited, and biaſſed, in their notions. But as far as I am able to judge, moſt of thoſe, who have engaged in inquiries of this nature, have ruined the purport of their labours through ſome prevailing prejudice. They have not conſidered, that every other nation, to which we can poſſibly gain acceſs, or from whom we have any hiſtory derived, appears to have expreſſed foreign terms differently from the natives, in whoſe language they were found. And without a miracle the Hebrews muſt have done the ſame. We pronounce all French names differently from the people of that country: and they do the

[27] Travels. vol. 2. p. 107. It is by them expreſſed Ain el Cham, and appropriated to the obeliſk: but the meaning is plain.

[28] Bochart. Geog. Sacra. l. 1. c. 35 p. 638.

ſame

ſame in reſpect to us. What we call London, they expreſs Londres: England they ſtile Angleterre. What ſome call Bazil, they pronounce Bal: Munchen, Munich: Mentz, Mayence: Ravenſpurg, Ratiſbon. The like variation was obſervable of old. Carthago of the Romans was Carchedon among the Greeks. Hannibal was rendered Annibas: Aſdrubal, Aſdroubas: and probably neither was conſonant to the Punic mode of expreſſion. If then a prophet were to riſe from the dead, and preach to any nation, he would make uſe of terms adapted to their idiom and uſage; without any retroſpect to the original of the terms, whether they were domeſtic, or foreign. The ſacred writers undoubtedly obſerved this rule towards the people, for whom they wrote; and varied in their expreſſing of foreign terms; as the uſage of the people varied. For the Jewiſh nation at times differed from its neighbours, and from itſelf. We may be morally certain, that the place, rendered by them Ekron, was by the natives called Achoron; the Accaron, Ακκαρων, of Joſephus, and the Seventy. What they termed Philiſtim, was Peleſtin: Eleazar, in their own language, they changed to Lazar, and Lazarus: and of the Greek συνεδριον they formed Sanhedrim. Hence we may be certified, that the Jews, and their anceſtors, as well as all nations upon earth, were liable to expreſs foreign terms with a variation, being led by a natural peculiarity in their mode of ſpeech. They therefore are ſurely to be blamed, who would deduce the orthography of all ancient words from the Hebrew; and bring every extraneous term to that teſt. It requires no great in-

ſight into that language to ſee the impropriety of ſuch procedure. Yet no prejudice has been more [29] common. The learned Michaelis has taken notice of this [30] fatal attachment, and ſpeaks of it as a ſtrange illuſion. He ſays, that *it is the reigning influenza, to which all are liable, who make the Hebrew their principal ſtudy.* The only way to obtain the latent purport of ancient terms is by a fair analyſis. This muſt be diſcovered by an apparent analogy; and ſupported by the hiſtory of the place, or perſon, to whom the terms relate. If ſuch helps can be obtained; we may determine very truly the etymology of an Egyptian or Syriac name; however it may appear repugnant to the orthography of the Hebrews. The term Hanes is not ſo uncommon as may be imagined. Zeus was worſhipped under this title in Greece, and ſtiled Ζευς Αινητιος. The Scholiaſt upon Apollonius Rhodius mentions his temple, and terms it [31] Διος Αινητιω ἱερον· ὃ μνημονευει και Λεων εν περιπλῳ, και Δημοσθενης εν λιμεσι. It is alſo taken notice of by Strabo, who ſpeaks of a mountain Hanes, where the temple ſtood. [32] Μεγιστον δε ορος εν αυτῃ Αινος (lege Αινης) εν ᾧ το τω Διος Αινητιω ἱερον. The mountain of Zeus Aineſius muſt have been Aines, and not Ainos; though it occurs ſo in our preſent copies of Strabo. The Scholiaſt above quotes a verſe from Heſiod, where the Poet ſtiles the Deity Αινητος.

[29] See Page 59. notes.

[30] Diſſertation of the influence of opinion upon language, and of language upon opinion. Sect. vi. p. 67. of the tranſlation.

[31] Scholia upon Apollonius. l. 2. v. 297.

[32] Strabo. l. 10. p. 700.

Ενθ' οιγ' ευχεσθην Αινηιῳ ὑψιμεδοντι.

Aineïus, and Aineſius are both alike from Hanes, the Deity of Egypt, whoſe rites may be traced in various parts. There were places named Aineas, and Aineſia in Thrace; which are of the ſame original. This title occurs ſometimes with the prefix Ph'anes: and the Deity ſo called was by the early theologiſts thought to have been of the higheſt antiquity. They eſteemed him the ſame as [33] Ouranus, and Dionuſus: and went ſo far as to give him a creative [34] power, and to deduce all things from him. The Grecians from Phanes formed Φαναιος, which they gave as a title both to [35] Zeus, and Apollo. In this there was nothing extraordinary, for they were both the ſame God. In the north of Italy was a diſtrict called Ager [36] Piſanus. The etymology of this name is the ſame as that of Hanes, and Phanes; only the terms are reverſed. It ſignifies ignis fons: and in confirmation of this etymology I have found the place to have been famous for its hot ſtreams, which are mentioned by Pliny under the name of Aquæ Piſanæ. Cuma in Campania was certainly denominated from Chum, heat, on account of its ſoil, and ſituation. Its medicinal [37] waters are

[33] Orphyc Hymn 4.

[34] Οι θεολογοι—εν γε τῳ Φανητι την δημιεργικην αιτιαν ανυμησαν. Orphic Fragment 8. from Proclus in Timæum.

[35] Συ μοι Ζευς ὁ Φαναιος ἡκεις. Eurip. Rheſus. v. 355.

Φαναιος Απολλων εν Χιοις. Heſych.

[36] Pliny. l. 2. c. 106. p. 120.

[37] Λετρα τε παρεχει το χωριον θερμα, γηθεν αυτοματα ανιοντα. Joſephi Antiq. l. 18. c. 14.

well

well known; which were called Aquæ Cumanæ. The term Cumana is not formed merely by a Latine inflection; but conſiſts of the terms Cumain, and ſignifies a hot fountain; or a fountain of Chum, or Cham, the Sun. The country about it was called Phlegra; and its waters are mentioned by Lucretius.

[39] Qualis apud Cumas locus eſt, montemque Veſevum,
Oppleti calidis ubi fumant fontibus auctus.

Here was a cavern, which of old was a place of prophecy. It was the ſeat of the Sibylla Cumana; who was ſuppoſed to have come from [40] Babylonia. As Cuma was properly Cuman; ſo Baiæ was Baian; and Alba near mount Albanus[41], Alban: for the Romans often dropped the n final. Piſa ſo celebrated in Elis was originally Piſan, of the ſame purport as the Aquæ Piſanæ above. It was ſo called from a ſacred fountain, to which only the name can be primarily applicable: and we are aſſured by Strabo [42] Την κρηνην Πισαν ειρησθαι, that the fountain had certainly the name of Piſan. I have mentioned that Mount Pyrene was ſo called from being a fountain of fire: ſuch mountains often have hot ſtreams in their vicinity, which are generally of great utility. Such we find to have been in Aquitania at the foot of this mountain, which were called Thermæ Oneſæ; and are mentioned by Strabo, as [43] Θερμα καλλιστα ποτιμωτατα ὑδατος. What in one

[39] Lucretius. l. 6.

[40] Juſtin Martyr. Cohort. p. 33.

[41] Mount Albanus was denominated Al-ban from its fountains and baths.

[42] Strabo. l. 8. 545.

[43] Strabo. l. 4. p. 290. Oneſa ſignifies ſolis ignis, analogous to Hanes.

part of the world was termed Cumana, was in another rendered Comana. There was a grand city of this name in Cappadocia, where ſtood one of the nobleſt Puratheia in Aſia. The Deity worſhipped was repreſented as a feminine, and ſtiled Anait, and Anaïs; which latter is the ſame as Hanes. She was well known alſo in Perſis, Meſopotamia, and at Egbatana in Media. Both An-ait, and An-ais, ſignifies a fountain of fire. Generally near her temples, there was an eruption of that element; particularly at Egbatana, and Arbela. Of the latter Strabo gives an account, and of the fiery matter which was near it. [44] Περι Αρβηλα δε εσι και Δημητριας πολις· ειθ' ἡ τε ναφθα πηγη, και τα πυρα (or πυρεια) και το της Ανδιας ἱερον.

I ſhould take the town of Egnatia in Italy to have been of the ſame purport as Hanes above mentioned: for Hanes was ſometimes expreſſed with a guttural, Hagnes; from whence came the ignis of the Romans. In Arcadia near mount Lyceus was a ſacred fountain; into which one of the nymphs, which nurſed Jupiter, was ſuppoſed to have been changed. It was called Hagnon, the ſame as Ain-On, the fount of the Sun. From Ain of the Amonians, expreſſed Agn, came the ἁγνος of the Greeks, which ſignified any thing pure and clean; purus ſive caſtus. Hence was derived ἁγνειον, πηγαιον· ἁγναιον, καθαρον· ἁγνη, καθαρα: as we may learn from Heſychius. Pauſanias ſtiles the fountain [45] Hagno: but it was originally Hagnon, the fountain

[44] Strabo. l. 16. p. 1072. ſee alſo l. 11. p. 779. and l. 12. p. 838. likewiſe Plutarch in Artaxerxe.

[45] Pauſanias. l. 8. p. 678.

of

of the Sun: hence we learn in another place of Heſychius, ἀγνοπολεισθαι, το ὑπο ἡλιε θερεσθαι. The town Egnatia, which I mentioned above, ſtood in campis Salentinii, and at this day is called Anazo, and Anazzo. It was ſo named from the rites of fire: and that thoſe cuſtoms were here practiſed, we may learn from ſome remains of them among the natives in the times of Horace and Pliny. The former calls the place by contraction [46] Gnatia:

Dein Gnatia Nymphis
Iratis extructa dedit riſumque, jocumque;
Dum flammis ſine thura liqueſcere limine ſacro
Perſuadere cupit.

Horace ſpeaks as if they had no fire: but according to Pliny they boaſted of having a ſacred and ſpontaneous appearance of it in their temple. [47] Reperitur apud auctores in Salentino oppido Egnatiâ, impoſito ligno in ſaxum quoddam ibi ſacram protinus flammam exiſtere. From hence undoubtedly came alſo the name of Salentum, which is a compound of Sal-En, Solis fons; and aroſe from this ſacred fire to which the Salentini pretended. They were Amonians, who ſettled here, and who came laſt from Crete [48] Τυς δε Σαλεντινυς Κρητων αποικυς φασι. Innumerable inſtances of this ſort might be brought from Sicily: for this iſland abounded with places, which were of Amonian original. Thucydides, and other Greek writers, call them

[46] Horace. l. 1. ſat. 5. v. 97.

[47] Pliny. l. 2. c. 110. p. 123.

[48] Strabo. l. 6. p. 430.

The ancient Salentini worſhipped the Sun under the title of Man-zan, or Man-zana: by which is meant Menes, Sol. Feſtus in V. Octobris.

Phenicians[49]: Ωκουν δε ἡ Φοινικες περι παταν μεν Σικελιαν. But they were a different people from thoſe, which he ſuppoſes. Beſides the term Phenician was not a name, but a title: which was aſſumed by people of different parts; as I ſhall ſhew. The diſtrict, upon which the Grecians conferred it, could not have ſupplied people ſufficient to occupy the many regions, which the Phenicians were ſuppoſed to have poſſeſſed. It was an appellation, by which no part of Canaan was called by the ancient and true inhabitants: nor was it ever admitted, and in uſe, till the Grecians got poſſeſſion of the coaſt. It was even then limited to a ſmall tract; to the coaſt of Tyre and Sidon.

If ſo many inſtances may be obtained from the weſt, many more will be found, as we proceed towards the eaſt; from whence theſe terms were originally derived. Almoſt all the places in Greece were of oriental etymology; or at leaſt from Egypt. I ſhould ſuppoſe that the name of Methane in the Peloponneſus had ſome relation to a fountain, being compounded of Meth-an, the fountain of the Egyptian Deity, Meth, whom the Greeks called Μητις, Meetis.

[50] Και Μητις πρωτος γενετωρ, και Ερως πολυτερπης.

We learn from [51] Pauſanias, that there was in this place a

[49] Thucydides. l. 6. c. 2. p. 379.

[50] Orphic Fragment. vi. v. 19. from Proclus. p. 366.

Μητις, divine wiſdom, by which the world was framed: eſteemed the ſame as Phanes, and Dionuſus.

Αυτος τε ὁ Διονυσος, και Φαης, και Ηρικεπαιος. Ibidem. p. 373.

Μητις—ἑρμηνευεται, Βελη, Φως, Ζωοδοτης—from Orpheus: Euſebij Chronicon. p. 4.

[51] Ισιδος ενταυθα Ἱερον, και αγαλμα, και επι της αγορας Ἑρμε—και θερμα λουτρα. Pauſan. l. 2: p. 190.

temple

temple and a ſtatue of Iſis, and a ſtatue alſo of Hermes in the forum; and that it was ſituated near ſome hot ſprings. We may from hence form a judgment, why this name was given, and from what country it was imported. We find this term ſometimes compounded Meth-On, of which name there was a town in [51] Meſſenia. Inſtances to our purpoſe from Greece will accrue continually in the courſe of our work.

One reaſon for holding waters ſo ſacred aroſe from a notion, that they were gifted with ſupernatural powers. Jamblicus takes notice of many ways, by which the gift of divination was to be obtained. [52] *Some*, ſays he, *procure a prophetic ſpirit by drinking the ſacred water, as is the practice of Apollo's prieſt at Colophon. Some by ſitting over the mouth of the cavern, as the women do, who give out oracles at Delphi. Others are inſpired by the vapour, which ariſes from the waters; as is the caſe of thoſe who are prieſteſſes at Branchidæ.* He adds[53], *in reſpect to the oracle at Colophon, that the prophetic ſpirit was ſuppoſed to proceed from the water. The fountain, from whence it flowed, was in an apartment under ground; and the prieſt went thither to partake of the emanation.* From this hiſtory of the place we may learn the purport of the name,

[51] Pauſanias. l 4. p. 287.

[52] Ὁιδ' ὑδωρ πιοντες, καθαπερ ὁ εν Κολοφωνι Ἱερευς τω Κλαριω. Ὁιδε τρομοις παρακαθημενοι, ὡς αἱ εν Δελφοις θεσπιζουσαι. Ὁιδ' εξ ὑδατων ατμιζομενοι, καθαπερ αἱ εν Βραγχιδαις Προφητιδες. Jamblicus de Myſterijs. Sect. 3. c. xi. p. 72.

[53] Τοδε εν Κολοφωνι μαντειον ὁμολογειται παρα πασι δια ὑδατος χρηματιζειν· ειναι γαρ πηγην εν οικῳ καταγειῳ, και απ' αυτης πινειν την Προφητην. Jamblicus. ibid.

by

by which this oracular place was called. Colophon is Col-Oph On, tumulus Dei Solis Pythonis, and correſponds with the character given. The river, into which this fountain ran, was ſacred, and named Haleſus; it was alſo called [54] Anelon: An-El-On, Fons Dei Solis. Haleſus is compoſed of well known titles of the ſame God.

Delos was famed for its oracle; and for a fountain ſacred to the prophetic Deity. It was called [55] Inopus. This is a plain compound of Ain-Opus, Fons Pythonis. Places named Aſopus, Elopus, and the like, are of the ſame analogy. The God of light, Orus, was often ſtiled Az-El; whence we meet with many places named Azelis, Azilis, Azila, and by apocope, Zelis, Zela, and Zeleia. In Lycia was the city Phaſelis, ſituated upon the mountain [56] Chimæra; which mountain had the ſame name, and was ſacred to the God of fire. Phaſelis is a compound of Phi, which in the Amonian language is a mouth or opening; and of Azel above mentioned. Ph'Aſelis ſignifies Os Vulcani, ſive apertura ignis; in other words a chaſm of fire. The reaſon why this name was impoſed may be ſeen in the hiſtory of the place[57]. Flagrat in Phaſelitide Mons Chimæra, et quidem immortali diebus, et noctibus flammâ. Chimæra is a compound of

[54] Pauſanias. l. 8. p. 659. Ανελοντος τε εν Κολοφωνι και Ελεγειων ποιηται ψυχροτητα αδασι.

[55] Callimachus: Hymn to Delos.

Strabo. l. 10. p. 742.

[56] Pliny. l. 2. c. 106. p. 122.

[57] Pliny above.

Ὁτι πυρ εστιν εγγυς Φασηλιδος εν Λυκιᾳ αθανατον, και ὁτι αει καιεται επι πετρας, και νυκτας και ἡμερας. Cteſias apud Photium. clxxiii.

Cham-Ur,

Cham-Ur, the name of the Deity, whoſe altar ſtood towards the top of the [58] mountain. At no great diſtance ſtood Mount Argaius, which was a part of the great ridge, called Taurus. This Argaius may be either derived from Har, a mountain; or from Aur, fire. We may ſuppoſe Ar-gaius to ſignify Mons cavus: or rather *ignis cavitas*, ſive *Vulcani domus*, a name given from its being hollow, and at the ſame time a reſervoir of fiery matter. The hiſtory of the mountain may be ſeen in Strabo; who ſays, that it was immenſely high, and ever covered with ſnow; it ſtood in the vicinity of Comana, Caſtabala, Cæſarea, and Tyana: and all the country about it abounded with fiery [59] eruptions. But the moſt ſatisfactory idea of this mountain may be obtained from coins, which were ſtruck in its vicinity; and particularly [60] deſcribe it, both as an hollow, and an inflamed mountain.

In Thrace was a region called Pæonia, which ſeems to have had its name from P'Eon, the God of light [61]. The natives of theſe parts were ſtiled both Peonians, and Pierians; which names equally relate to the Sun. Agreeably to this Maximus Tyrius tells us, that they particularly worſhipped that luminary: and adds, that they had no image; but inſtead of it uſed to ſuſpend upon an high pole a diſk of metal; pro-

[58] Παντες, ὁσοι Φοινικον εδος περι παγνυ νεμονται,
Αιπυ τε Μασσικυτιο ῥοον, ὄμον τε Χιμαιρας. Nonnus L. 3.

[59] Strabo. l. 12. p. 812. For the purport of Gaius, domus vel cavitas, See Radicals. p. 97.

[60] Patinæ Numiſmata Imperatorum. p. 180. l. 194.

[61] He was called both Peon, and Peor: and the country from him Peonia and Pieria. The chief cities were Alorus, Aineas, Chamſa, Methone: all of oriental etymology.

bably of fine gold, as they were rich in that mineral: and before this they performed their [62] adoration.

There is an apparent analogy between the names of places farther eaſt; whoſe inhabitants were all worſhippers of the Sun. Hence moſt names are an aſſemblage of his titles. Such is Cyreſtia, Chalybon, Comana, Ancura, Cocalia, Cabyra, Arbela, Amida, Emeſa, Edeſſa, and the like. Emeſa is a compound of Ham-Es: The natives are ſaid by Feſtus Avienus to have been devoted to the Sun:

[63] Denique flammicomo devoti pectora Soli
Vitam agitant.

Similar to Emeſa was Edeſſa, or more properly Adeſa, ſo named from Hades, the God of light. The Emperor Julian ſtiles the region — Ἱερον εξ αιωνος τῳ Ἡλιῳ [64] Χωριον. This city was alſo from its worſhip ſtiled [65] Ur, Urhoe and Urchoë; which laſt was probably the name of the [66] temple.

There were many places called Arſene, Arſine, Arſinoë, Arſiana. Theſe were all the ſame name, only varied in different countries: and they were conſequently of the ſame purport. Arſinoë is a compound of arez-ain, Solis fons:

[62] Παιονες σεβεσι τον ἡλιον· αγαλμα δε ἡλιω Παιονικον δισχος ἑραχυς ὑπερ μακρου ξυλου. Maximus Tyrius. Differt. 8. p. 87.

Of the wealth of this people, and of their ſkill in muſic and pharmacy; See Strabo. Epitom. l. vii.

[63] Rufus Feſtus Avienus. Deſcrip. Orbis. v. 1083.

[64] Juliani Oratio in Solem. Orat. 4. p. 150.

Ἱεῤωνται δε αυτοι (Εδεσσηνοι) τῳ θεῳ ἡλιῳ· τουτον γαρ οι επιχωριοι σεβουσι, τῃ Φοινικων φωνῃ Ελαγαβαλον καλουντες. Herodian. l. 3.

[65] Edeſſeni Urchoienſes — Urhoë, ignis, lux, &c. Theoph. Sigefredi Bayeri Hiſt. Oſrhoen. p. 4.

[66] Ur-choë ſignifies Ori domus, vel templum; Solis Ædes.

Ur in Chaldea is by Ptolemy called Orchoe.

and

and moſt places ſo denominated will be found famed for ſome fountain. One of this name was in Syria: [6] Αρσινοη πολις εν Συρια, επι ϐενῳ κειμενη. απο δε τϐ ϐενϐ κρηνας ερευγεται πλειονας—αφ' ὡν ἡ πολις ωνομασαι. *Arſinoë is a city in Syria, ſituated upon a riſing ground, out of which iſſue many ſtreams; from hence the city had its name.* Arſine, and Arſiana in Babylonia had [68] fountains of bitumen. Arſene in Armenia was a nitrous lake: [69] Αρσηνη λιμνην—νιτριτις. Near Arſinoë upon the Red Sea were hot ſtreams of bitter [70] waters; and Arſinoë near [71] Epheſus had waters equally bitter.

There were many people called Hyrcani; and cities and regions, Hyrcania: In the hiſtory of which there will be uniformly found ſome reference to fire. The name is a compound of Ur-chane, the God of that element. He was worſhipped particularly at Ur in Chaldea: and one tribe of that nation were called Urchani. Strabo mentions them as only one branch of the [72] literati; but [73] Pliny ſpeaks of them as a people, a tribe of the

[67] Etymologicum magnum. The author adds, αρσαι γαρ το ποτισαι, as if it were of Grecian original.

[68] Marcellinus. l. 23. p. 287.

[69] Αρσηνη λιμνη, ἣν και Θωνιτιν καλεσι—ἐστι δε νιτριτις. Strabo. l. xi. p. 801.

[70] Πρωτον μεν απ' Αρσινοης παραθεοντι την δεξιαν ηπειρον θερμα πλειοσιν αυλοις εκ πετρης ὑψηλης εις θαλατταν διηθειται. Agatharchides de Rubro mari. p. 54.

Ειτα αλλην πολιν Αρσινοην· ειτα θερμων ὑδατων εκβολας, πικρων και ἁλμυρων. Strabo. l. 16. p. 1114.

[71] Some make Epheſus and Arſinoë to have been the ſame. See Scholia upon Dionyſius. v. 828.

[72] Strabo. l. 16. p. 1074. See Radicals. p. 41.

[73] Pliny. l. 6. c. 27. Euphraten præcluſere Orcheni: nec niſi Paſitigri defertur ad mare.

Chaldeans. Here was the ſource of fire-worſhip: and all the country was replete with bitumen and fire. There was a region [74] Hyrcania inhabited by the Medes; which ſeems to have been of the ſame inflammable nature. The people were called Hyrcani, and Aſtabeni: which latter ſignifies the ſons of fire. Cellarius mentions a city Hyrcania in [75] Lydia. There were certainly people ſtiled Hyrcani; and a large plain called Campus Hyrcanus [76] in the ſame part of the world. It ſeems to have been a part of that parched and burning region called καταικαυμενη, ſo named from the fires, with which it abounded. It was near Hierapolis, Caroura, and Foſſa Charonea, all famed for fire.

It may ſeem extraordinary; yet I cannot help thinking, that the Hercynian foreſt in Germany was no other than the Hurcanian, and that it was denominated from the God Urcan, who was worſhipped here as well as in the eaſt. It is mentioned by Eratoſthenes, and Ptolemy under the name of δρυμος Ορκυνιος, or the foreſt of [77] Orcun; which is un-

[74] Ptolemy Geog.

Iſidorus Characenus. Geog. Vet. vol. 2. p. 7.

[75] Cellarii Geog. vol. 2. p. 80.

[76] Strabo. l. 12. p. 868, 869. and l. 13. p. 929—932.

Εστι δε επιφανεια τεφρωδης των πεδιων.

Strabo ſuppoſes that the Campus Hyrcanus was ſo named from the Perſians, as alſo Κυρου πεδιον near it, but they ſeem to have been ſo denominated ab origine. The river Organ, which ran into the Mæander from the Campus Hyrcanus, was properly Ur-chan. Ancyra was An-cura, ſo named a fonte Solis κυρος γαρ ὁ ηλιος. All the names throughout the country have a correſpondence: all relate either to the ſoil, or the religion of the natives; and betray a great antiquity.

[77] Ptolemy. Geog. l. 2. c. xi.

doubtedly

doubtedly the ſame name as that above. I have taken notice, that the name of the mountain Pyrene ſignified a fountain of fire, and that the mountain had once flamed. There was a Pyrene among the Alpes [78] Tridentini, and at the foot of it a city of the ſame [79] name; which one would infer to have been ſo denominated from the like circumſtance. I mention this becauſe here was the regio Hercynia, where the Hercynian foreſt [80] commenced, and from which it received its name. Beatus Rhenanus in his account of theſe parts ſays, that there was a tradition of this mountain Pyrene once [81] burning: and conformably to this notion it is ſtill diſtinguiſhed by the name of the great [82] Brenner. The country therefore and the foreſt may have been called Orcunian upon this account. For as the worſhip of the Sun, the Deity of fire, prevailed greatly at places of this nature, I make no doubt but Hercynia, which Ptolemy expreſſes Ορκυνια, was ſo named from Or-cun, the God of that element.

We muſt not be ſurpriſed to find Amonian names among

[78] Mentioned in Pliny's Panegyric: and in Seneca; conſolatio ad Helv. l. 6. Ariſtotle in Meteoris.

[79] Here was one of the fountains of the Danube. Ιστρος τε γαρ ποταμος αρξαμενος εκ Κελτων και Πυρηνης πολιος ῥεει, μεσην σχιζων την Ευρωπην. Herodotus. l. 2. c. 33.

[80] See Cluverii Germania.

[81] Beatus Rhenanus. Rerum Germanic. l. 3.

[82] It is called by the Swiſs, Le Grand Brenner: by the other Germans, Der groſs Verner.

Mount Cænis, as we term it, is properly Mount Chen-Is, Mons Dei Vulcani. It is called by the people of the country Monte Caniſe: and is part of the Alpes Cottiæ. Cluver. Ital. vol. 1. l. 1. c. 32. p. 337. Mons Geneber. Jovij.

the Alpes; for ſome of that family were the firſt who paſſed them. The merit of great performances was by the Greeks generally attributed to a ſingle perſon. This paſſage therefore through the mountains is ſaid by ſome to have been the work of Hercules: by others of Cottus, and [83] Cottius. From hence this particular branch of the mountains had the name of Alpes Cottiæ; and the country was called Regio Cottiana: wherein were about twelve capital [84] cities. Some of that ancient and ſacred nation, the Hyperboreans, are ſaid by Poſidonius to have taken up their reſidence in theſe parts. [85] Τους Υπερβορεους—οικειν περι τας Αλπεις της Ιταλιας. Here inhabited the Taurini: and one of the chief cities was Comus. Strabo ſtiles the country the land of [86] Ideonus, and Cottius. Theſe names will be found hereafter to be very remarkable. Indeed many of the Alpine appellations were Amonian; as were alſo their rites: and the like is to be obſerved in many parts of Gaul, Britain, and Germany. Among other evidences the worſhip of Iſis, and of her ſacred ſhip, is to be noted; which prevailed among the Suevi. [87] Pars Suevorum et Iſidi ſacrificat: unde cauſa et origo peregrino ſacro,

[83] See Marcellinus. l. 15. c. 10. p. 77. and the authors quoted by Cluverius. Italia Antiqua above.

They are ſtiled Αλπεις Σκυθιαι by Procopius: Rerum Goth. l. 2.

Marcellinus thinks, that a king Cottius gave name to theſe Alps in the time of Auguſtus, but Cottius was the national title of the king; as Cottia was of the nation: far prior to the time of Auguſtus.

[84] Pliny. l. 3. c. 20. Cottianæ civitates duodecim.

[85] Scholia upon Apollonius. l. 2. v. 677.

[86] Τουτων δε εστι και ἡ του Ιδεοννα γη, και ἡ του Κοττιου. Strabo. l. 4. p. 312.

[87] Tacitus de Moribus Germanorum.

parum

parum comperi; niſi quod ſignum ipſum in modum Liburnæ figuratum docet advectam religionem. The ſhip of Iſis was alſo reverenced at Rome: and is marked in the [88] calendar for the month of March. From whence the myſtery was derived, we may learn from [89] Fulgentius. Navigium Iſidis Ægyptus colit. Hence we find, that the whole of it came from Egypt. The like is ſhewn by [90] Lactantius. To this purpoſe I could bring innumerable proofs, were I not limited in my progreſs. I may perhaps hereafter introduce ſomething upon this head, if I ſhould at any time touch upon the antiquities of Britain and Ireland; which ſeem to have been but imperfectly known. Both of theſe countries, but eſpecially the latter, abound with ſacred terms, which have been greatly overlooked. I will therefore ſay ſo much in furtherance of the Britiſh Antiquarian, as to inform him, that names of places, eſpecially of hills, promontories, and rivers, are of long duration; and ſuffer little change. The ſame may be ſaid of every thing, which was eſteemed at all ſacred, ſuch as temples, towers, and high mounds of earth; which in early times were uſed for altars. More particularly all mineral and medicinal waters will be found in a great degree to retain their ancient names: and among theſe there may be obſerved a reſemblance in moſt parts of the world. For when names have been once determinately affixed, they

[88] Gruter. vol. 1. p. 138.

[89] Fulgentius: Mytholog. l. 1. c. 25. p. 655.

[90] Lactantius de falſa Relig. vol. 1. l. 1. c. 11. p. 47.

To theſe inſtances add the worſhip of Seatur, and Thuth, called Thautates. See Cluverii Germania. l. 1. c. 26. p. 188, and 189.

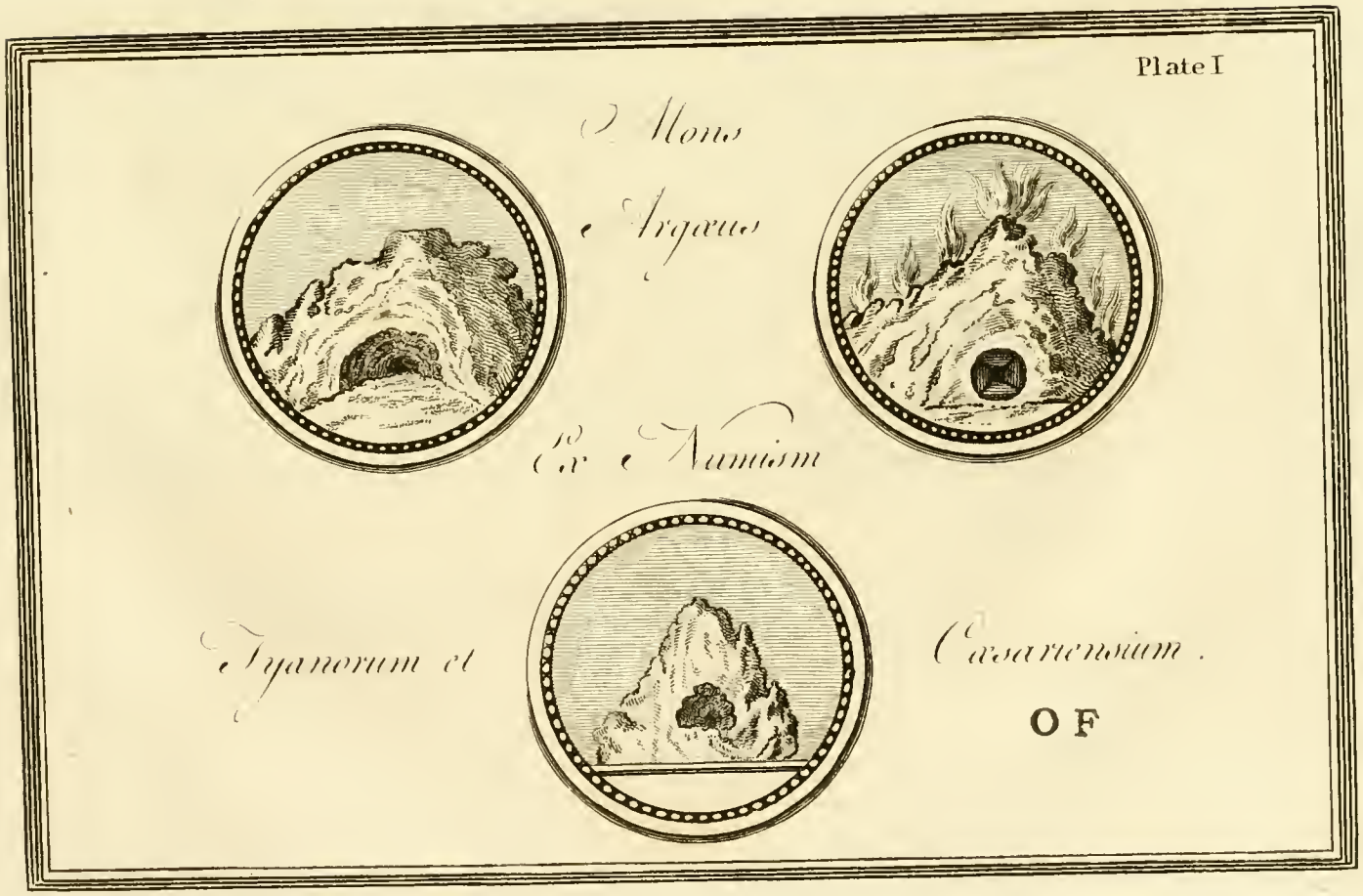
are not eaſily effaced. The Grecians, who under Alexander ſettled in Syria, and Meſopotamia, changed many names of places, and gave to others inflections, and terminations after the mode of their own country. But Marcellinus, who was in thoſe parts under the Emperor Julian, aſſures us, that theſe changes and variations were all cancelled: and that in his time the ancient names prevailed. Every body, I preſume, is acquainted with the hiſtory of Palmyra, and of Zenobia the queen; who having been conquered by the emperor Aurelian, was afterwards led in triumph. How much that city was beautified by this princeſs, and by thoſe of her family, may be known by the ſtately ruins, which are ſtill extant. Yet I have been aſſured by my late excellent and learned friend Mr. Wood, that if you were to mention Palmyra to an Arab upon the ſpot, he would not know to what you alluded: nor would you find him at all more acquainted with the hiſtory of Odænatus, and Zenobia. Inſtead of Palmyra he would talk of Tedmor; and in lieu of Zenobia he would tell you, that it was built by Salmah Ebn Doud, that is by Solomon the ſon of David. This is exactly conformable to the account in the ſcriptures: for it is ſaid in the Book of Chronicles,[91] *He alſo* (Solomon) *built Tadmor in the wilderneſs.* The Grecian name Palmyra, probably of two thouſand years ſtanding, is novel to a native Arab.

As it appeared to me neceſſary to give ſome account of the rites, and worſhip, in the firſt ages, at leaſt in reſpect to that great family, with which I ſhall be principally con-

[91] 2 Chronicles. c. 8. v. 4.

cerned,

cerned, I took this opportunity at the ſame time to introduce theſe etymological inquiries. This I have done to the intent that the reader may at firſt ſetting out ſee the true nature of my ſyſtem; and my method of inveſtigation. He will hereby be able to judge beforehand of the ſcope which I purſue; and of the terms on which I found my analyſis. If it ſhould appear that the grounds, on which I proceed, are good, and my method clear, and warrantable, the ſubſequent hiſtories will in conſequence of it receive great illuſtration. But ſhould it be my misfortune to have my ſyſtem thought precarious, or contrary to the truth, let it be placed to no account, but be totally ſet aſide: as the hiſtory will ſpeak for itſelf; and may without theſe helps be authenticated.



OF

WORSHIP paid at CAVERNS,

AND OF

The ADORATION of FIRE in the firſt Ages.

AS ſoon as religion began to loſe its purity, it degenerated very faſt: and inſtead of a reverential awe, and pleaſing ſenſe of duty, there ſucceeded a fearful gloom, and unnatural horror, which were continually augmented, as ſuperſtition increaſed. Men repaired in the firſt ages either to the lonely ſummits of mountains, or elſe to caverns in the rocks, and hollows in the boſom of the earth; which they thought were the reſidence of their Gods. At the entrance of theſe they raiſed their altars, and performed their vows. Porphyry takes notice, how much this mode of worſhip prevailed among the firſt nations upon the earth: [1] Σπηλαια τοινυν και αντρα των παλαιοτατων,

[1] Porphyry de Antro Nympharum. p. 262. Edit. Cantab. 1655.

He ſpeaks of Zoroaſter, Αυτοφυες σπηλαιον εν τοις πλησιον ορεσι της Περσιδος ανθηρον, και πηγας εχον, ανιερωσαντος εις τιμην τε παντων ποιητε, και πατρος Μιθρα. p. 254.

λαιοτατων, πριν και ναυς επινοησαι, θεοις αφοσιωντων και εν Κρητη μεν Κρητων Δι, εν Αρκαδια δε Σεληνη, και Πανι εν Λυκειω, και εν Ναξω Διονυσω. When in proceſs of time they began to erect temples, they were ſtill determined in their ſituation by the vicinity of theſe objects, which they comprehended within the limits of the ſacred encloſure. Theſe melancholy receſſes were eſteemed the places of the higheſt ſanctity: and ſo greatly did this notion prevail, that in aftertimes, when this practice had ceaſed, ſtill the innermoſt part of the temple was denominated the *cavern*. Hence the Scholiaſt upon Lycophron interprets the words παρ' αντρα in the poet, [2] Τους εσωτατους τοπους του ναου. *The cavern is the innermoſt place of the temple.* Pauſanias ſpeaking of a cavern in Phocis ſays, that it was particularly ſacred to Aphrodite. [3] Αφροδιτη δ' εχει εν σπηλαιω τιμας. *In this cavern divine honours were paid to Aphrodite.* Parnaſſus was rendered holy for nothing more than for theſe unpromiſing circumſtances. Ἱεροπρεπης ὁ Παρνασσος, εχων

Clemens Alexandrinus mentions Βαραθρα στοματα τερατειας εμπλεα. Cohortatio ad Gentes.

Αντρα μεν δη δικαιως οι παλαιοι, και σπηλαια, τω κοσμω καθιερουν. Porphyry de Antro Nymph. p. 252. There was oftentimes an olive-tree planted near theſe caverns, as in the Acropolis at Athens, and in Ithaca.

Αυταρ επι κρατος λιμενος ταναυφυλλος Ελαια,
Αγχοθι δ' αυτης Αντρον. Homer de Antro Ithacenſi. Odyſſ. l. ε. v. 346.

[2] Lycophron. v. 208. Scholia.

[3] Pauſanias. l. x. p. 898. I imagine, that the word caverna, a cavern, was denominated originally Ca-Ouran, Domus Cœleſtis, vel Domus Dei, from the ſuppoſed ſanctity of ſuch places.

αντρα

αντρα τε και αλλα χωρια τιμωμενα τε, και, ἁγισευομενα[5]. *The mountain of Parnaſſus is a place of great reverence, having many caverns, and other detached ſpots highly honoured, and ſanctified.* At Tænarus was a temple with a fearful aperture, through which it was fabled that Hercules dragged to light the dog of hell. The cave itſelf ſeems to have been the temple; for it is ſaid, [6] Επι τη ακρα Ναος εικασμενος σπηλαιῳ. *Upon the top of the promontory ſtands a temple in appearance like a cavern.* The ſituation of Delphi ſeems to have been determined on account of a mighty chaſm in the hill, [7] οντος χασμαλος εν τῳ τοπῳ: and Apollo is ſaid to have choſen it for an oracular ſhrine, on account of the effluvia which from thence proceeded.

[8] Ut vidit Pæan vaſtos telluris hiatus
Divinam ſpirare fidem, ventoſque loquaces
Exhalare ſolum, ſacris ſe condidit antris,
Incubuitque adyto: vates ibi factus Apollo.

Here alſo was the temple of the [9] Muſes, which ſtood cloſe upon a reeking ſtream. But what rendered Delphi more remarkable, and more reverenced, was the Corycian

[5] Strabo. l. 9. p. 638.

Ενθα παρθενω
Στυγνην Σιβυλλης εστιν οικητηριον
Γρωνῳ Βεβεθρῳ συγκατηρεφες σεγος. Lycophron of the Sibyls cavern near the promontory Zoſterion. v. 1278.

[6] Pauſanias. l. 3. p. 5. 275.

[7] Scholia upon Ariſtophanes: Plutus. v. 9. and Euripides in the Oreſtes, v. 164.

[8] Lucan. l. 5. v. 82.

[9] Μεσων γαρ ην Ιερων ειταυθα περι την αναπτυσιν τε ναματος. Plutarch de Pyth. Oracul. vol. 1. p. 402.

cave, which lay between that hill and Parnaſſus. It went under ground a great way: and Pauſanias, who made it his particular buſineſs to viſit places of this nature, ſays, *that it was the moſt extraordinary of any which he ever beheld.* [10] Αντρον Κωρυκιον σπηλαιων, ων ειδον, θεας αξιον μαλιστα. There were many caves ſtiled Corycian: one in Cilicia, mentioned by Stephanus Byzantinus from Parthenius, who ſpeaks of a city of the ſame name: Παρ' ἡ το Κωρυκιον αντρον Νυμφων, αξιαγαστον θεαμα. *Near which city was the Corycian cavern, ſacred to the nymphs, which afforded a ſight the moſt aſtoniſhing.* There was a place of this ſort at [11] Samacon in Elis, and, like the above, conſecrated to the nymphs. There were likewiſe medicinal waters, from which people troubled with cutaneous, and ſcrofulous diſorders, found great benefit. I have mentioned the temple at Hierapolis in [12] Phrygia; and the chaſm within its precincts, out of which there iſſued a peſtilential vapour. There was a city of the ſame name in [13] Syria, where ſtood a temple of the higheſt antiquity: and in this temple was a fiſſure, through which, according to the tradition of the natives, the waters at the deluge retired. Innumerable inſtances might be produced to this purpoſe from Pauſanias, Strabo, Pliny, and other writers.

[10] Pauſanias. l. 10. p. 877.

[11] Pauſanias. l. 5. p. 387. Sama Con, Cœli vel Cœleſtis Dominus.

[12] Strabo. l. 12. p. 869. l. 13. p. 934. Demeter and Kora were worſhipped at the Charonian cavern mentioned by Strabo: Χαρωνιον αντρον θαυμαστον τη φυσει. l. 14. p. 961.

[13] Lucian de Deâ Syriâ.

It

It has been obſerved, that the Greek term κοιλος, hollow, was often ſubſtituted for Coëlus, heaven: and, I think, it will appear to have been thus uſed from the ſubſequent hiſtory, wherein the worſhip of the Atlantians is deſcribed. The mythologiſts gave out, that Atlas ſupported heaven: one reaſon for this notion was, that upon mount Atlas ſtood a temple to Coëlus. It is mentioned by Maximus Tyrius in one of his diſſertations, and is here as in many other inſtances changed to κοιλος, hollow. The temple was undoubtedly a cavern: but the name is to be underſtood in its original acceptation, as Coël, the houſe of God; to which the natives paid their adoration. This mode of worſhip among the Atlantians betrays a great antiquity; as the temple ſeems to have been merely a vaſt hollow in the ſide of the mountain; and to have had in it neither image, nor pillar, nor ſtone, nor any material object of adoration: [14] Εστι δε Ατλας ορος κοιλον, επιειχως ὑψηλον. —— Τουτο Λιβυων και ἱερον, και θεος, και ὁρκος, και αγαλμα. *This Atlas (of which I have been ſpeaking) is a mountain with a cavity, and of a tolerable height, which the natives eſteem both as a temple, and a Deity: and it is the great object by which they ſwear; and to which they pay their devotions.* The cave in the mountain was certainly named Co-el, the houſe of God; equivalent to Cœlus of the Romans. To this the people made their offerings: and this was the heaven which Atlas was ſuppoſed to ſupport. It ſeems to have been no uncommon term among the Africans. There was a city in Libya named

[14] Maximus Tyrius. Diſſert. 8. p. 87.

Coël,

Coël, which the Romans rendered Coëlu. They would have expreſſed it Coelus, or Cœlus; but the name was copied in the time of the Punic wars, before the s final was admitted into their writings. Vaillant has given ſeveral ſpecimens of coins ſtruck in this city to the honour of ſome of the Roman [15] emperors, but eſpecially of Verus, Commodus, and Antoninus Pius.

Among the Perſians moſt of the temples were caverns in rocks, either formed by nature, or artificially produced. They had likewiſe Puratheia, or open temples, for the celebration of the rites of fire. I ſhall hereafter ſhew, that the religion, of which I have been treating, was derived from the ſons of Chus: and in the ancient province of Chuſiſtan, called afterwards Perſis, there are to be ſeen at this day many curious monuments of antiquity, which have a reference to that worſhip. The learned Hyde ſuppoſes them to have been either [16] palaces, or tombs. The chief building, which he has taken for a palace, is manifeſtly a Puratheion; one of thoſe open edifices called by the Greeks, Ὑπαιθρα. It is very like the temple at Lucorein in upper Egypt; and ſeems to be ſtill entire. At a glance we may perceive, that it was never intended for an habitation. At a diſtance are ſome ſacred grottos, hewn out of the rock; the ſame which he imagines to have been tombs. Many of the ancients, as well as of the moderns, have been of the ſame opinion. In the

[15] Vaillant: Numiſm. Ærea Imperator. Pars prima. p. 243, 245, 285. and elſewhere.

[16] Hyde. Religio Veterum Perſarum. c. 23. p. 306, 7, 8.

front of theſe grottos are repreſentations of various characters: and among others is figured, more than once, a princely perſonage, who is approaching the altar, where the ſacred fire is [17] burning. Above all is the Sun, and the figure of a Deity in a cloud, with ſometimes a ſacred bandage, at other times a ſerpent entwined round his middle, ſimilar to the Cnuphis of Egypt. Hyde ſuppoſes the figure above to be the ſoul of the king, who ſtands before the altar: but it is certainly an emblem of the Deity, of which we have a ſecond example in Le [18] Bruyn, copied from another part of theſe edifices. Hyde takes notice, that there were ſeveral repetitions of this hiſtory, and particularly of perſons, ſolem et ignem in pariete delineatos intuentes: yet he forms his judgment from one ſpecimen only. Theſe curious ſamples of ancient architecture are deſcribed by [19] Kæmpfer, [20] Mandeſloe, [21] Chardin, and [22] Le Bruyn. They are likewiſe taken notice of by [23] Thevenot, and Herbert. In reſpect to the grottos I am perſuaded, that they were temples, and not tombs. Nothing was more common among the Perſians, than to have their temples formed out of rocks. Mithras e-

[17] See PLATE ii, iii.

[18] Le Bruyn. Plate 153.

See the ſubſequent plate with the characters of Cneuphis.

[19] Kæmpfer. Amœnitates Exoticæ. p. 325.

[20] Mandeſloe. p. 3. He mentions the ſacred fire, and a ſerpent.

[21] Sir John Chardin. Herbert alſo deſcribes theſe caverns, and a ſerpent, and wings; which was the ſame emblem as the Cneuphis of Egypt.

[22] Le Bruyn's Travels. Vol. 2. p. 20. See plate 117, 118, 119, 120. Alſo p. 158. 159, 166, 167.

[23] Thevenot. Part 2d. p. 144, 146.

Petrâ

[24] Petrâ was in a manner a proverb. Porphyry aſſures us, that the Deity had always a rock, or cavern for his temple: that people, in all places, where the name of Mithras was known, paid their worſhip at a [25] cavern. Juſtin Martyr ſpeaks to the ſame [26] purpoſe: and Lutatius Placidus mentions that this mode of worſhip began among the Perſians. [27] Perſæ in ſpelæis coli ſolem primi inveniſſe dicuntur. There is therefore no reaſon to think that theſe grottos were tombs; or that the Perſians ever made uſe of ſuch places for the ſepulture of their kings. The tombs of [28] Cyrus, [29] Nitocris, and other oriental princes, were within the precincts of their cities: from whence, as well as from the devices upon the entablatures of theſe grottos, we may be aſſured that they were deſigned for temples. Le Bruyn indeed ſuppoſes them to have been places of burial; which is very natural for a perſon to imagine, who was not acquainted with the antient worſhip of the people. Thevenot alſo ſays, that he [30] went

[24] Οι τα τω Μιθρω μυστηρια παραδιδοντες λεγουσιν εκ πετρας γεγενησθαι αυτον, ϗ σπηλαιον καλεσι τον τοπον. Cum Tyrphone Dialog. p. 168.

[25] He ſpeaks of people—Πανταχω, ὁπου τον Μιθραν εργασαι, δια σπηλαιε πλεσαντων. Porphyry de Antro Nympharum. p. 263.

[26] Juſtin Martyr ſupra.

[27] Scholia upon Statius. Thebaid. l. 1. v. 720.

Seu Perſeï de rupibus Antri
Indignata ſequi torquentem cornua Mithran.

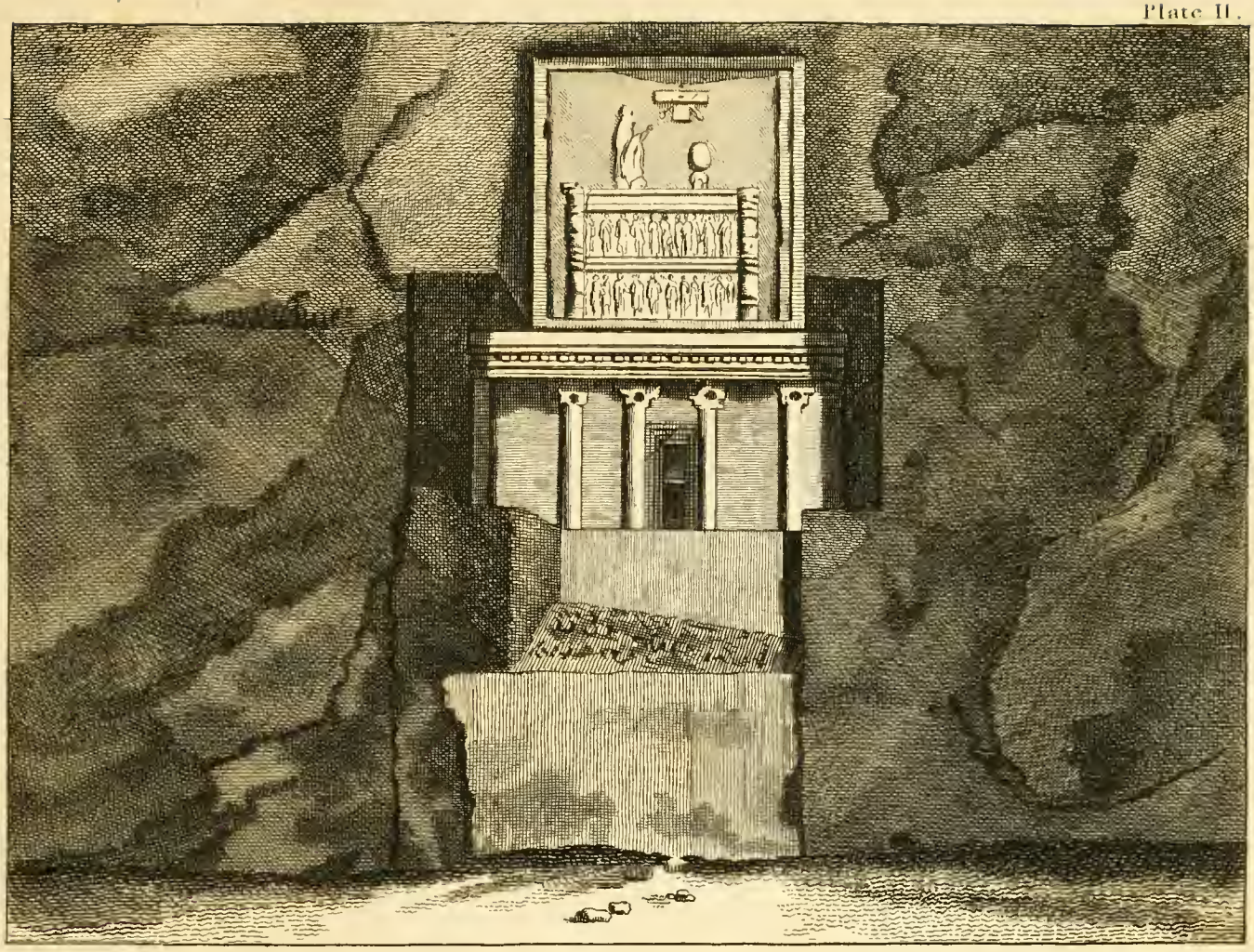
[28] Plutarch: Alexander. p. 703. and Arrian. l. vi. p. 273.

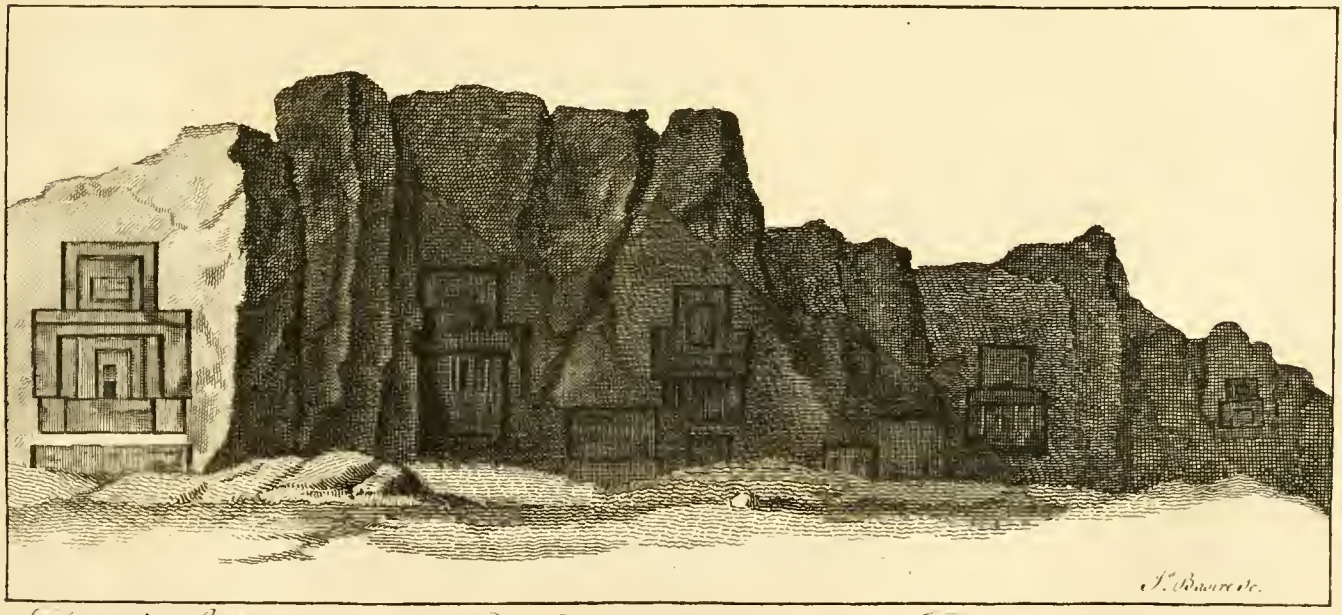
[29] Herodotus. l. 1. c. 187.

[30] Thevenot. Part 2d. p. 144, 146.

Some ſay that Thevenot was never out of Europe: conſequently the travels which go under his name were the work of another perſon: for they have many curious circumſtances, which could not be mere fiction.

into





Temple of **Mithras** *neare Naki Rustan in Persia. Also Temples in the rock near the Plain of the Magi.* —

From Le Bruyn.

into the caverns, and ſaw ſeveral ſtone coffins. But this was merely conjectural: for the things, to which he alludes, were not in the ſhape of coffins, and had undoubtedly been placed there as ciſterns for water, which the Perſians uſed in their nocturnal luſtrations. This we may in great meaſure learn from his own words: for he ſays, that theſe reſervoirs were ſquare, and had a near reſemblance to the baſons of a fountain. The hills, where theſe grottos have been formed, are probably the ſame, which were of old famous for the ſtrange echoes, and noiſes heard upon them. The circumſtance is mentioned by Clemens Alexandrinus[31], who quotes it from the writers, who treated of the Perſic hiſtory. It ſeems that there were ſome ſacred hills in Perſis, where, as people paſſed by, there were heard ſhouts, as of a multitude of people: alſo hymns, and exultations, and other uncommon noiſes. Theſe ſounds undoubtedly proceeded from the prieſts at their midnight worſhip: whoſe voices at that ſeaſon were reverberated by the mountains, and were accompanied with a reverential awe in thoſe who heard them. The country below was called, Χωρα των Μαγων, the region of the Magi.

The principal building alſo, which is thought to have been a palace, was a temple; but of a different ſort. The travellers above ſay, that it is called Iſtachar: and Hyde repeats it, and tells us, that it ſignifies e rupe ſumptum, ſeu rupe conſtans ſaxeum palatium: and that it is derived from the Arabic word ſachr, rupes, in the eighth[32] conjugation. I

[31] Clemens Alexandrinus. l 6. p. 756.

[32] Hyde de Religione Vet. Perſar. p. 306.

am ſorry, that I am obliged to controvert this learned man's opinion, and to encounter him upon his own ground, about a point of oriental etymology. I am intirely a ſtranger to the Perſic, and Arabic languages; yet I cannot acquieſce in his opinion. I do not think, that the words e rupe ſumptum, vel rupe conſtans ſaxeum palatium, are at any rate materials, out of which a proper name could be conſtructed. The place to be ſure, whether a palace, or a temple, is built of ſtone taken from the quarry, or rock: but what temple or palace is not? Can we believe that they would give as a proper name to one place, what was in a manner common to all; and chooſe for a characteriſtic what was ſo general and indeterminate? It is not to be ſuppoſed. Every ſymbol, and repreſentation relates to the worſhip of the country: and all hiſtory ſhews that ſuch places were ſacred, and ſet apart for the adoration of fire, and the Deity of that element, called Iſta, and Eſta.[33] Iſta-char, or Eſta-char is the place or temple of Iſta or Eſta; who was the Heſtia, Ἑστια, of the Greeks, and Veſta of the Romans. That the term originally related to fire we have the authority of Petavius. [34] Hebraïcâ linguâ אש ignem ſignificat, Aramæâ אשתא quâ voce ignem a Noëmo vocatum Beroſus prodidit: atque inde fortaſſis Græci Ἑστιας originem deduxerunt. Herbert therefore with great propriety ſuppoſes the building to have been the temple of [35] Anaia, or Anaïs; who was the ſame as Hanes, as well as

[33] See Radicals. p. 62.

[34] Petavius in Epiphanium. p. 42.

[35] Herbert's Travels. p. 138.

Heſtia.

Heſtia. Procopius, ſpeaking of the ſacred fire of the Perſians, ſays expreſly, that it was the very ſame which in aftertimes the Romans worſhipped, and called the fire of Heſtia, or Veſta. [36] Τϐτο εϛι το πυρ, ὁπερ Ἑϛιαν εκαλουντο, και εϲεϐοντο εν τοις ὑϛεροις χρονοις Ρωμαιοι. This is farther proved from a well known verſe in Ovid.

[37] Nec tu aliud Veſtam, quam vivam intellige flammam.

Hyde renders the term after Kæmpfer, Iſta: but it was more commonly expreſſed Eſta, and Aſta. The Deity was alſo ſtiled Aſtachan, which as a maſculine ſignified Sol Dominus, ſive Vulcanus Rex. This we may infer from a province in Parthia, remarkable for eruptions of fire, which was called [38] Aſta-cana, rendered by the Romans Aſtacene, the region of the God of fire. The iſland Delos was famous for the worſhip of the ſun: and we learn from Callimachus, that there were traditions of ſubterraneous fires burſting forth in many parts of it.

[39] Φυκος ἁπαν κατεφλεξας, επει περιπαιεο πυρι.

Upon this account it was called [40] Pirpile; and by the ſame poet Hiſtia, and Heſtia, ſimilar to the name above. [41] Ιϛιη, ω νηϲων ευεϛιη. The ancient Scythæ were worſhippers of fire:

[36] Procopius. Perſica. l. 1. c. 24.

[37] Ovid. Faſt. l. 6. v. 291.

[38] Similis eſt natura Naphthæ, et ita adpellatur circa Babylonem, et in Aſtacenis Parthiæ, pro bituminis liquidi modo. Pliny. l. 2. c. 106. p. 123.

[39] Callim. H. to Delos. v. 201.

[40] Pliny. l. 2. c. 22. p. 112. He ſuppoſes the name to have been given, igne ibi primum reperto.

[41] Callimachus. H. to Delos. v. 325.

and Herodotus deſcribes them as devoted to Hiſtia [42]. Ἱλασκονται Ἰσιην μεν μαλιστα. From hence, I think, we may know for certain the purport of the term Iſtachar, which was a name given to the grand Pureion in Chuſiſtan from the Deity there worſhipped. It ſtands near the bottom of the hills with the caverns in a widely extended plain: which I make no doubt is the celebrated plain of the magi mentioned above by Clemens. We may from theſe data venture to correct a miſtake in Maximus Tyrius, who in ſpeaking of fire-worſhip among the Perſians, ſays, that it was attended with acclamations, in which they invited the Deity to take his repaſt[43]. Πυρ, δεσποτα, εσθιε. What he renders εσθιε, was undoubtedly Ἑστιε, Heſtie, the name of the God of fire. The addreſs was, Ω Πυρ, δεσποτα, Ἑστιε: O mighty Lord of fire, Heſtius: which is changed to O Fire, come, and feed.

The iſland Cyprus was of old called [44] Ceraſtis, and Ceraſtia; and had a city of the ſame name. This city was more known by the name of Amathus: and mention is made of cruel rites practiſed in its [45] temple. As long as the former name prevailed, the inhabitants were ſtiled Ceraſtæ. They were more particularly the prieſts, who were ſo denominated; and who were at laſt extirpated for their

[42] Herodotus. l. iv. c. 69.

[43] Και θυεσι Περσαι πυρι, επιφερεντες αυτω την πυρος τροφην, επιλεγοντες, Πυρ, Δεσποτα, εδθιε. Maximus Tyrius. Differt. 8. p. 83.

[44] See Lycophron. v. 447. and Stephanus. Κυπρος.

Κεραστιδες εις χθονα Κυπρου. Nonni Dionyſ. l. iv.

[45] Hoſpes erat cæſus. Ovid. Metamorph. l. x. v. 228.

cruelty.

cruelty. The poets imagining, that the term Ceraſtæ related to a horn, fabled that they were turned into bulls.

[46] Atque illos gemino quondam quibus aſpera cornu
Frons erat, unde etiam nomen traxere Ceraſtæ.

There was a city of the ſame name in Eubœa, expreſſed Caryſtus, where the ſtone [47] Aſbeſtus was found. Of this they made a kind of cloth, which was ſuppoſed to be proof againſt fire, and to be cleanſed by that element. The purport of the name is plain; and the natural hiſtory of the place affords us a reaſon why it was impoſed. For this we are obliged to Solinus, who calls the city with the Grecian termination, Caryſtos; and ſays, that it was noted for its hot ſtreams: [48] Caryſtos aquas calentes habet, quas Ελλοπιας vocant. We may therefore be aſſured, that it was called Car-yſtus from the Deity of fire, to whom all hot fountains were ſacred. Ellopia is a compound of El Ope, Sol Python, another name of the ſame Deity. Caryſtus, Ceraſtis, Ceraſta, are all of the ſame purport: they betoken a place, or temple of Aſtus, or Aſta, the God of fire. Ceraſta in the feminine is expreſly the ſame, only reverſed, as Aſtachar in Chuſiſtan. Some places had the ſame term in the compoſition of their names, which was joined with Kur; and they were named in honour of the Sun, ſtiled Κυρος, Curos. He was worſhipped all over Syria; and one large province was

[46] Ovid. Ibidem.

[47] Strabo. l. 10. p. 684.

[48] Solinus. cap. 17. Pliny takes notice of the city Caryſtus. Eubœa—Urbibus clara quondam Pyrrhâ, Orco, Geræſto, Caryſto, Oritano, &c. aquiſque callidis, quæ Ellopiæ vocantur, nobilis. l. 4. c. 12.

hence

hence named Cureſta, and Cureſtica, from Κυρ Ἑσος, Sol Heſtius.

In Cappadocia were many Puratheia; and the people followed the ſame manner of worſhip, as was practiſed in Perſis. The rites, which prevailed, may be inferred from the names of places, as well as from the hiſtory of the country. One city ſeems to have been denominated from its tutelary Deity, and called Caſtabala. This is a plain compound of Ca-Aſta-Bala, the place or temple of Aſta Bala; the ſame Deity, as by the Syrians was called Baaltis. Aſta Bala was the Goddeſs of fire: and the ſame cuſtoms prevailed here, as at Feronia in Latium. The female attendants in the temple uſed to walk with their feet bare over burning[49] coals.

Such is the nature of the temple named Iſtacher; and of the caverns in the mountains of Chuſiſtan. They were ſacred to Mithras, and were made uſe of for his rites. Some make a diſtinction between Mithras, Mithres, and Mithra: but they were all the ſame Deity, the[50] Sun, eſteemed the chief God of the Perſians. In theſe gloomy receſſes people who were to be initiated, were confined for a long ſeaſon in the dark, and totally ſecluded from all company. During this appointed term they underwent, as ſome ſay, eighty

[49] Εν τοις Καταβαλοις εστι το της Περασιας Αρτεμιδος ἱερον, ὁπου φασι τας ἱερειας γυμνοις τοις ποσι δι' ανθακιαν βαδιζειν ασταθεις. Strabo. l. 12. p. 811.

[50] Μιθρας ὁ ἡλιος παρα Περσαις. Heſych.

Μιθρης ὁ πρωτος εν Περσαις Θεος. Ibidem.

Mithra was the ſame. Elias Cretenſis in Gregorij Theologi Opera.

kinds

kinds of trials, or tortures, by way of expiation. [51] Mithra apud Perſas Sol eſſe exiſtimatur: nemo vero ejus ſacris initiari poteſt, niſi per aliquot ſuppliciarum gradus tranſierit. Sunt tormentorum ij lxxx gradus, partim intenſiores.—Ita demum, exhauſtis omnibus tormentis, ſacris imbuuntur. Many [52] died in the trial: and thoſe, who ſurvived were often ſo crazed and ſhaken in their intellects, that they never returned to their former ſtate of mind.

Some traces of this kind of penance may be ſtill perceived in the eaſt, where the followers of Mahomet have been found to adopt it. In the hiſtory given by Hanway of the Perſian Monarch, Mir Maghmud, we have an account of a proceſs ſimilar to that above; which this prince thought proper to undergo. He was of a ſour and cruel diſpoſition, and had been greatly dejected in his ſpirits; on which account he wanted to obtain ſome light and aſſiſtance from heaven. [53] *With this intent Maghmud undertook to perform the ſpiritual exerciſes which the Indian Mahommedans, who are more addicted to them than thoſe of other countries, have introduced into Kandahar. This ſuperſtitious practice is obſerved by ſhutting themſelves up fourteen or fifteen days in a place where no light enters. The only nouriſhment they take is a little bread and water at ſun ſet. During this retreat they employ their time in repeating inceſſantly with a ſtrong guttural*

[51] Elias Cretenſis. Ibidem. In like manner Nonnus ſays, that there could be no initiation—Αχρις ὁ τας υγδοηκοντα κολασεις παρελθοι. In Nazianzeni Steliteutic. 2.

[52] Και τοτε λοιπον εωυσι αυτον τα τελεωτερα εαν ζητη. Nonnus ſupra.

[53] Account of Perſia by Jonas Hanway, Eſq. vol. 3. c. 31, 32. p 206.

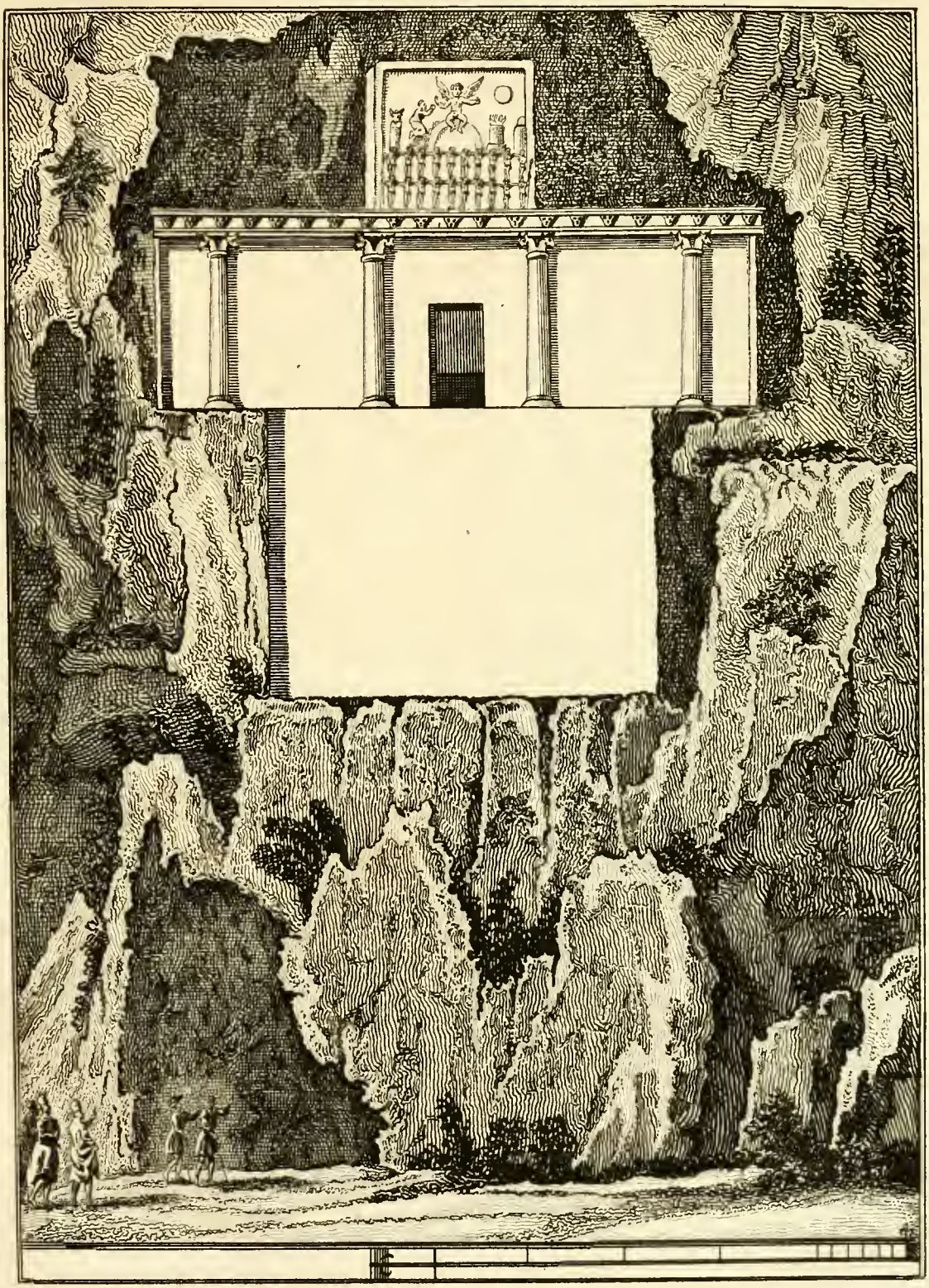
voice the word Hou, *by which they denote one of the attributes of the Deity. Theſe continual cries, and the agitations of the body, with which they are attended, naturally unhinge the whole frame. When by faſting and darkneſs the brain is diſtempered, they fancy they ſee ſpectres and hear voices. Thus they take pains to confirm the diſtemper, which puts them upon ſuch trials.*

Such was the painful exerciſe which Maghmud undertook in January this year; and for this purpoſe he choſe a ſubterraneous vault. In the beginning of the next month, when he came forth, he was ſo pale, diſfigured, and emaciated, that they hardly knew him But this was not the worſt effect of his devotion. Solitude, often dangerous to a melancholy turn of thought, had under the circumſtances of his inquietude, and the ſtrangeneſs of his penance, impaired his reaſon. He became reſtleſs, and ſuſpicious, often ſtarting.—In one of theſe fits he determined to put to death the whole family of his predeceſſor Sha Huſſein; among whom were ſeveral brothers, three uncles, and ſeven nephews, beſides that prince's children. All theſe, in number above an hundred, the tyrant cut to pieces with his own hand in the palace-yard, where they were aſſembled for that bloody purpoſe. Two ſmall children only eſcaped by the intervention of their father, who was wounded in endeavouring to ſcreen them.

The reverence paid to caves, and grottos, aroſe from a notion that they were a repreſentation of the [54] world; and that the chief Deity whom the Perſians worſhipped pro-

[54] Εικονα φερουτος σπηλαιθ τθ Κοσμθ. Porphyry de Antro Nymph. p. 254.

ceeded



Petra e Mithra or Temple of Mithras from Thevenot Part 2.d C. 7.

Basire sc

ceeded from a cave. Such was the tradition, which they had received; and which contained in it matter of importance. Porphyry attributes the original of the cuſtom to Zoroaſter, whoever Zoroaſter may have been: and ſays, that he firſt conſecrated a natural cavern in Perſis to Mithras, the creator and father of all things. He was followed in this practice by others, who dedicated to the Deity places of this [55] nature; either ſuch as were originally hollowed by nature, or made ſo by the art of man. Thoſe, of which we have ſpecimens exhibited by the writers above, were probably enriched, and ornamented by the Achaimenidæ of Perſis, who ſucceeded to the throne of Cyrus. They are modern, if compared with the firſt introduction of the worſhip: yet of high antiquity in reſpect to us. They are noble relics of Perſic architecture, and afford us matter of great curioſity.

[55] Μετα δε τουτον τον Ζωροαστρην κρατησαντος και παρ' αλλοις δι' αντρων και σπηλαιων, ειτ' ουν αυτοφυων, ειτε χειροποιητων, τας τελετας αποδιδοναι. Porph. de Antro Nymph. p. 108. The purport of the hiſtory of Mithras, and of the cave from whence he proceeded, I ſhall hereafter ſhew. Jupiter was nurſed in a cave, and Proſerpine, Κορη Κοσμου, nurſed in a cave: ωσαυτως και ἡ Δημητηρ εν αντρῳ τρεφει την Κορην μετα Νυμφων· και αλλα τοιαυτα πολλα ευρησει τις ετιων τα των θεολογων. Porph. ibid. p. 254.

OF THE

OMPHI,

AND OF

The WORSHIP upon HIGH PLACES.

THE term Omphi is of great antiquity, and denotes an oracular influence, by which people obtained an inſight into the ſecrets of futurity. I have taken notice, with what reverence men in the firſt ages repaired to rocks, and caverns, as to places of particular ſanctity. Here they thought that the Deity would moſt likely diſcloſe himſelf either by a voice, or a dream, or ſome other præternatural token. Many for the ſame purpoſe worſhipped upon hills, and on the tops of high mountains; imagining that they hereby obtained a nearer communication with heaven. Hence we read as far back as the days of Moſes, concerning the high places in [1] Canaan. And under the kings of Iſrael and Judah, that the people *made their offerings in high places*. We are particularly told of Pekah, the ſon of Remaliah, that *he walked in the way of the* [2] *kings of Iſrael*; *yea*,

[1] Numbers. c. 22. v. 41. Leviticus. c. 26. v. 30.

[2] 2 Kings. c. 16. v. 3, 4.

and made his ſons to paſs through the fire according to the abominations of the heathen—and he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree. And many times when a reformation was introduced under ſome of the wiſer and better princes, it is ſtill lamented by the ſacred writer, that [3] *the high places were not taken away: the people ſtill offered, and burnt incenſe on the high places.* It is obſervable, when the king of Moab wanted to obtain an anſwer from God, that he took Balaam the prophet, and brought him to the [4] high places of Baal. And finding that he could not obtain his purpoſe there, he carried him into the field of Zophim unto the top of Piſgah: and from thence he again removed him to the top of Peor. In all theſe places *he erected ſeven altars; and offered a bullock and a ram on every* [5] *altar.* It is ſaid of Orpheus, that he went with ſome of his diſciples to meet Theiodamas, the ſon of Priam, and to partake in a ſacrifice, which he every year offered upon the ſummit of a high [6] mountain. We are told by Strabo, that the Perſians always performed their worſhip upon hills[7]. Περσαι τοινυν

[3] 1 Kings. c. 22. v. 43. 2 Kings. c. 12. v. 3. c. 15. v. 4—35.

[4] There were two ſorts of high places. The one was a natural eminence; a hill or mountain of the earth. The other was a factitious mound; of which I ſhall hereafter treat at large.

[5] Numbers. c. 22. v. 41. and c. 23. v. 14—28.

[6] Preface of Demetrius Moſchus to Orpheus de Lapidibus— Θειοδαμαντι τω Πριαμω συνηντησεν Ορφευς—κτλ.

[7] Strabo. l. 15. p. 1064.

Περσας επι τα υψηλοτατα των ορεων θυσιας ερδειν. Herodotus. l. 2. c. 131.

Some nations inſtead of an image worſhipped the hill as the Deity—Επεφημισαν δε και Δι αγαλματα οι πρωτοι ανθρωποι κορυφας ορων, Ολυμπον, και Ιδην, και ει τι αλλο ορος πλησιαζει τω Ουρανω. Maximus Tyrius Diſſert. 8. p. 79.

αγαλματα

αγαλματα και βωμες εκ ιδρυονται· θυεσι δε εν υψηλῳ τοπῳ, τον ουρανον ηγουμενοι Δια.

The people of Cappadocia and Pontus obſerved the like method of worſhip: and of all ſacrifices, wherever exhibited upon high places, none perhaps ever equalled in magnificence that, which was offered by Mithridates upon his war with the Romans. He followed the Perſic modes of worſhip, as well as the mixed rites of the Chaldeans, and Syrians. Hence he choſe one of the higheſt mountains in his dominions: upon the top of which he reared an immenſe pile, equal in ſize to the ſummit on which it ſtood: and there he ſacrificed to the God of armies.—[8] Εθυε τῳ Στρατιῳ Δι πατριον θυσιαν, επι ορες υψηλε κορυφην μειζονα αλλην επιτιθεις. The pile was raiſed by his vaſſal princes: and the offerings, beſides thoſe cuſtomary, were wine, honey, oil, and every ſpecies of aromatics. The fire is ſaid to have been perceived at the diſtance of near a thouſand ſtadia. The Roman poet makes his hero chooſe a like ſituation for a temple, which he erected to Venus; and for the grove which he dedicated to the manes of his father.

[9] Tum vicina aſtris Ericino in vertice ſedes
Fundatur Veneri Idaliæ: tumuloque Sacerdos,
Et lucus, late ſacer, additur Anchiſeo.

In Japan moſt of their temples at this day are conſtructed upon eminencies; and often upon the aſcent of high moun-

[8] Appian de Bello Mithridático. p. 215. Edit. Steph. He by an hyperbole makes the pile larger than the apex on which it ſtood.

[9] Virgil. l. 5. v. 760.

tains.

tains. They are all, [9] ſays Kæmpfer, moſt ſweetly ſeated: A curious view of the adjacent country, a ſpring, and rivulet of clear water, and the neighbourhood of a grove with pleaſant walks, being the neceſſary qualifications of thoſe ſpots of ground, where theſe holy ſtructures are to be built: for they ſay, that the Gods are extremely delighted with ſuch high and pleaſant places.

This practice in early times was almoſt univerſal; and every [10] mountain was eſteemed holy. The people, who proſecuted this method of worſhip, enjoyed a ſoothing infatuation, which flattered the gloom of ſuperſtition. The eminences to which they retired were lonely, and ſilent; and ſeemed to be happily circumſtanced for contemplation and prayer. They, who frequented them, were raiſed above the lower world; and fancied that they were brought into the vicinity of the powers of the air, and of the Deity who reſided in the higher regions. But the chief excellence for which they were frequented, was the Omphi, expreſſed ομφη by the Greeks, and interpreted [11] Θεια κληδων, vox divina, being eſteemed a particular revelation from heaven. In ſhort they were looked upon as the peculiar places where God delivered his oracles. Hermæus in Plutarch expreſſes this term ομφις, omphis; and ſays, that it was the name of

[9] Hiſt. Japan. Vol. 2d. book 5. c. 3. p. 417.

[10] Παν δε ορος τε Διος ορος ονομαζεται, επει εθος ην τοις παλαιοις ὑψιτῳ οντι τῳ Θεῳ επ ὑψει θυσιας ποιεισθαι. Melanthes de Sacrificijs. See Natalis Comes. l. 1. 10.

[11] Ομφη, θεια κληδων. Heſych. It was ſometimes expreſſed without the aſpirate, αμβη: hence the place of the oracle was ſtiled Ambon, αμβων. Αμβων, αι προσαναβασεις των οφων. Heſych.

an Egyptian Deity: and he interprets it, I know not for what reaſon, [12] *ευεργετης*. The word truly rendered was Omphi or Amphi, the oracle of Ham; who, according to the Egyptian theology, was the ſame as the Sun, or Oſiris. He was likewiſe revered as the chief Deity by the Chaldeans; and by moſt nations in the eaſt. He was ſtiled both Ham, and Cham: and his oracles both Omphi and Ompi. In conſequence of this the mountains, where they were ſuppoſed to be delivered, came to be denominated Har-al-Ompi; which al-ompi by the Greeks was changed to *Ολυμπος*, Olympus; and the mountain was called *ορος Ολυμπυ*. There were many of this name. The Scholiaſt upon Apollonius reckons up [13] ſix: but there were certainly more, beſides a variety of places ſtiled upon the ſame account [14] Olympian. They

[12] *Τον Ομφιν ευεργετην ὁ Ἑρμαιος φησι δηλουν ἑρμηνευομενον.* Plutarch: Iſis et Oſiris. Vol. 1. p. 368.

[13] *Ολυμποι εισιν ἑξ—κλ.* Scholia upon Apollonius Rhodius. l. 1. v. 598.

[14] Many places ſtiled Olympus and Olympian.

In Lycia: *Ολυμπος μεγαλη πολις, και ὁρος ὁμωνυμον.* Strabo. l. 14. p. 982.

Ολυμπη πολις Ιλλυριας. Stephanus Byzantinus.

In Cyprus: *Αμαθος πολις, και ορος μαστοειδης Ολυμπος.* Strabo. l. 14. p. 1001.

Ἡδε ακρορειια καλειται Ολυμπος. Strabo. Ibidem.

Joſephus mentions the temple of Olympian Zeus at Tyre. Antiq. Jud. l. 8. c. 1.

At Megara in Greece: *Τεμενος Ολυμπειον.* Pauſanias. l. 1. p. 97.

In Elis: *Ἡ Ολυμπια πρωτον Κρονιος λοφος ελεγετο.* Scholia upon Lycophron. v. 42.

In Attica: *Ναος Κρονυ, και Ῥεας, και τεμενος την επικλησιν Ολυμπιας.* Pauſan. l. 1. p. 43.

In Achaia: *Διος Ολυμπιυ ναος.* Pauſan. l. 2. p. 123.

At

They were all looked upon to be prophetic; and ſuppoſed to be the reſidence of the chief Deity, under whatever denomination he was ſpecified, which was generally the God of light. For theſe oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun. But the Greeks, who changed Al-omphi to Olympus, perverted theſe terms in a manner ſtill more ſtrange: for finding them ſomewhat ſimilar in ſound to a word in their own language, their caprice immediately led them to think of ομφαλος, a navel, which they ſubſtituted for the original word. This they did uniformly in all parts of the world; and always invented ſome ſtory to countenance their miſtake. Hence, whenever we meet with an idle account of a navel, we may be pretty ſure that there is ſome alluſion to an oracle. In reſpect to Delphi, they preſumed that it was the umbilicus, or center of the whole earth. The poets gave into this notion without any difficulty: Sophocles calls it [15] μεσομφαλα Γης μαντεια: and Euripides avers that it was the preciſe center of the earth:

At Delos: Ολυμπειον, τοπος εν Δηλῳ. Stephanus Byzantinus. Εστι και πολις Παμφυλιας.

Libya was called Olympia. Stephanus Byzant.

The moon called Olympias: Η γαρ Σεληνη παρ' Αιγυπτιοις κυριως Ολυμπιας καλειται. Euſebii Chron. p. 45. l. 10.

The earth itſelf called Olympia by Plutarch, who mentions της Γης Ολυμπιας ἱερον in Theſeus, by which is meant the temple of the Prophetic Earth.

Many other inſtances might be produced.

[15] Sophocles: Œdipus Tyrannus. v. 487.

Ομφαλον εριβρομε Χθονος. Pind. Pyth. Ode 6. v. 3.

Οφθησαν Γας ομφαλον κελαδητε. Pind. Pyth. Ode 11. antiſt.

Ουτως

[16] Ουτως μεσον ομφαλον γας
Φοιβε κατεχει δομος.

Livy, the hiſtorian, does not ſcruple to accede to this notion, and to call it [17] umbilicum orbis terrarum. Strabo ſpeaks of it in this light, but with ſome heſitation. [18] Της Ἑλλαδος εν μεσῳ ΠΩΣ εϛι της συμπασης —— ΕΝΟΜΙΣΘΗ δη και οικεμενης· και εκαλεσαν της γης ΟΜΦΑΛΟΝ. Varro very ſenſibly refutes this idle notion in ſome [19] ſtrictures upon a paſſage in the poet Manilius to the purpoſe above.

O, ſancte Apollo,
Qui umbilicum certum terrarum obtines.

Upon which he makes this remark: Umbilicum dictum aiunt ab umbilico noſtro, quod is medius locus ſit terrarum, ut umbilicus in nobis: quod utrumque eſt falſum. Neque hic locus terrarum eſt medius; neque noſter umbilicus eſt hominis medius. Epimenides long before had ſaid the ſame:

[20] Ουτε γαρ ην γαιης μεσος ομφαλος, ουδε θαλασσης.

[16] Euripides in Ione. v. 233.
Μεσομφαλος Ἑϛια. v. 461.
[17] Titus Livius. l. 38. c. 47.
[18] Strabo. l. 9. p. 642.
[19] Varro de Ling. Lat. l. 6. p. 68.
Pauſanias gives this account of the omphalus at Delphi. Τον δε ὑπο Δελφων καλεμενον ομφαλον λιθε πεποιημενον λευκε, τουτο ειναι το εν μεσῳ γης πασης αυτοι λεγουϛιν οἱ Δελφοι· δεικνυται τε και ομφαλος ΤΙΣ εν τῳ ναῳ τιταινωμενος. Pauſan. l. 10. p. 835.
It is deſcribed by Tatianus, but in a different manner. Εν τῳ τεμενει τε Λητοϊδε καλειται τις ομφαλος. Ὁδε ομφαλος ταφος ϛιν Διονυϛε. P. 251. Oratio contra Græcos.
[20] Plutarch περι λελοιπ. Χρηϛης.

But ſuppoſing, that this name and character had ſome relation to Delphi, how are we to account for other places being called after this manner? They could not all be umbilical: the earth cannot be ſuppoſed to have different centers: nor could the places thus named be always ſo ſituated, as to be central in reſpect to the nation, or the province, in which they were included. Writers try to make it out this way: yet they do not ſeem ſatisfied with the proceſs. The contradictory accounts ſhew the abſurdity of the notion. It was a term borrowed from Egypt, which was itſelf an Omphalian region. Horus Apollo not knowing the meaning of this has made Egypt the center of the earth: [20] Αιγυπτων γη μεση της οικουμενης. Pauſanias mentions an Omphalus in the Peloponneſus, which was ſaid to have been the middle of that country. He ſeems however to doubt of this circumſtance, as he well may [21]. Ου ποῤῥω δε εſιν ὁ καλουμενος Ομφαλος, Πελοποννησου δε παſης μεſον, ει δη τα οντα ειρηκασι. *At no great diſtance is a place called the Omphalus, or navel; which is the center of the whole Peloponneſus, if the people here tell us the truth.* At Enna in [22] Sicily was an Omphalus: and the iſland of Calypſo is repreſented by Homer as the umbilicus of the ſea. The Goddeſs reſided—[23] Νησῳ εν αμφιγυτῃ ὁθι τ' ομφαλος εſι θαλασσης.

[20] Horus Apollo. § 21. p. 30. Edit. 1729.

[21] Pauſanias. l. 2. p. 141. It is ſpoken of Phliuns, far removed from the center of the Peloponneſus.

[22] This omphalus was near the Plutonian cavern. Diodorus. l. 5.

Τρις δ' επι καλλιſτης νησου δραμες ομφαλον Εννης.

Callimachus: Hymn to Ceres. Cicero in Verrem, 4. c. 48.

[23] Homer. Odyſſ. l. α. v. 50.

The

The Ætolians were ſtiled umbilical; and looked upon themſelves as the central people in Greece, like thoſe of Delphi. But this notion was void of all truth in every inſtance which has been produced; and aroſe from a wrong interpretation of ancient terms. What the Grecians ſtiled Omphalus was certainly Ompha-El, the ſame as Al-Ompha; and related to the oracle of Ham or the Sun: and theſe temples were Prutaneia, and Puratheia, with a tumulus or high altar, where the rites of fire were in ancient times performed. As a proof of this etymology moſt of the places ſtiled Olympian, or Omphalian, will be found to have a reference to an oracle. Epirus was celebrated for the oracle at Dodona: and we learn from the antient poet, Reianus, that the natives were of old called Omphalians:

[24] Συν τε Παραυαιοι, και αμυμονες Ομφαλιηεις.

There was an Omphalia in Elis; and here too was an oracle mentioned by [25] Pindar and Strabo: [26] Την δε επιφανειαν εσχεν (ἡ Ολυμπια) εξ αρχης δια το μαντειον τε Ολυμπιε Διος. *The place derived all its luſtre originally from the oracular temple of Olympian Jove.* In this province was an ancient city [27] Alphira; and a grove of Artemis [28] Alphei-

[24] Stephanus Byzantinus. The Natives were alſo ſtiled Pyrrhidæ, and the country Chaonia from the temple Cha-On, οικος ἡλιε.

[25] Pindar. Olymp. Ode 7.

[26] Strabo. l. 8. p. 542.

[27] By Livy called Aliphira. l. 32. c. 5.

In Meſſenia was a city Amphia—Πολισμα επι λοφε ὑψηλε κειμενον. Pauſan. l. 4. p. 292. The country was called Amphia.

[28] Αλφειονιας Αρτεμιδος, η Αλφειοσης αλσος. Strabo. l. 8. p. 528.

onia, and the whole was watered by the ſacred river Alpheus. All theſe are derived from El, the prophetic Deity, the Sun; and more immediately from his oracle, Alphi. The Greeks deduced every place from ſome perſonage: and Plutarch accordingly makes Alpheus[29]—Εις των το γενος αφ' ηλιϑ καταγοντων, one of thoſe who derived their race from the Sun. The term Alphi, from whence the Greeks formed Alphira, Alpheionia, and Alpheüs, is in acceptation the ſame as Amphi. For Ham being by his poſterity eſteemed the Sun, or El; and likewiſe Or, the ſame as Orus; his oracles were in conſequence ſtiled not only Amphi, and Omphi, but Alphi, Elphi, Orphi, Urphi.

I have taken notice of ſeveral cities called Omphalian, and have obſerved, that they generally had oracular temples: but by the Greeks they were univerſally ſuppoſed to have been denominated from a navel. There was a place called [30] Omphalian in Theſſaly: and another in Crete, which had a celebrated [31] oracle. It is probably the ſame that is mentioned by Strabo, as being upon mount Ida, where was the city Elorus. Diodorus ſpeaks of this oracle, named Omphalian; but ſuppoſes that the true name was ομφαλος, omphalus: and ſays, that it was ſo called (ſtrange to tell) be-

[29] Plutarch de Fluminibus—Αλφειος.

Alpheus, ſaid to be one of the twelve principal and moſt ancient Deities, called συμϐωμοι; who are enumerated by the Scholiaſt upon Pindar. Βωμοι διδυμοι, πρωτος Διος και Ποσειδωνος—κτλ. Olymp. Ode. 5.

[30] Stephanus Byzant. Ομφαλιον. It was properly in Epirus, where was the oracle of Dodona, and whoſe people were ſtiled Ομφαλιηεις above.

[31] Ομφαλιον, τοπος Κρητης—Steph. Byzant. Εστι δε εν Κρητικοις ορεσι και κατ' ημε ετι Ελωρος πολις. Strabo. l. 10. p. 834. Eluros—אל אור.

cauſe

cauſe Jupiter, when he was a child, loſt his navel here, which dropped into the river Triton: [32] Απο τουτου τοτε συμβαντος Ομφαλον προσαγορευθηναι το χωριον: *from this accident the place had the name of Omphalus, or the navel.* Callimachus in his hymn to Jupiter dwells upon this circumſtance:

[33] Ευτε Θενας απελειπεν επι Κνωσσοιο φερεσπη,
Ζευ πατερ, ἡ Νυμφη σε (Θεναι δ' εσαν εγγυθι Κνωσσου)
Τσταικι τοι πεσε, Δαιμον, απ' ομφαλος, ενθεν εκεινο
Ομφαλιον μετεπειτα πεδον καλεουσι Κυδωνες.

Who would imagine, that one of the wiſeſt nations that ever exiſted could reſt ſatisfied with ſuch idle figments: and how can we account for theſe illuſions, which overſpread the brighteſt minds? We ſee knowing and experienced people inventing the moſt childiſh tales; lovers of ſcience adopting them; and they are finally recorded by the grave hiſtorian: all which would not appear credible, had we not theſe evidences ſo immediately tranſmitted from them. And it is to be obſerved that this blindneſs is only in regard to their religion; and to their mythology, which was grounded thereupon. In all other reſpects they were the wiſeſt of the ſons of men.

We meet in hiſtory with other places ſtiled Omphalian. The temple of Jupiter Ammon was eſteemed of the higheſt antiquity, and we are informed that there was an omphalus here; and that the Deity was worſhipped under the form of a navel. Quintus Curtius, who copied his hiſtory from the

[32] Diodorus Siculus. l. 5. p. 337.
[33] Callimachus. Hymn to Jupiter. v. 42.

Grecks,

Greeks, gives us in the life of Alexander the following ſtrange account, which he has embelliſhed with ſome colouring of his own. [34] Id, quod pro Deo colitur, non eandem effigiem habebat, quam vulgo Diis Artifices accommodârunt. *Umbilico* maxime ſimilis eſt habitus, ſmaragdo, et gemmis, coagmentatus. Hunc, cum reſponſum petitur, navigio aurato geſtant Sacerdotes, multis argenteis *pateris* ab utroque navigii latere pendentibus. The whole of this is an abuſe of terms, which the author did not underſtand, and has totally miſapplied. One would imagine that ſo improbable a ſtory, as that of an umbilical Deity with his ſilver baſons, though patched up with gold and emeralds, would have confuted itſelf. Yet Schottus in his notes upon Curtius has been taken with this motly deſcription: and in oppoſition to all good hiſtory thinks, that this idle ſtory of a navel relates to the compaſs. Hyde too has adopted this notion; and proceeds to ſhew how each circumſtance may be made to agree with the properties of the magnet. [35] Illa nempe Jovis effigies videtur ſemiglobulare quiddam, uti eſt compaſſus marinus, formâ umbilici librarii, ſeu umbonis, tanquam εὐθεον quoddam adoratum, propter ejuſdem divinum auxilium: utpote in quo index magneticus erat ſicut intus exiſtens quidam deus, navigiorum curſum in medio æquore dirigens. Theſe learned men were endued with a ready faith: and not only acquieſce in what they have been told, but contribute largely to eſtabliſh the miſtake. The true

[34] Quintus Curtius. l. 4. c. 7. p. 154. Varior.

[35] Hyde of the Umbilicus. Relig. vet. Perſarum. Appendix 3. p. 527.

hiſtory

hiſtory is this. Moſt places in which was the ſuppoſed oracle of a Deity, the Grecians, as I have before mentioned, ſtiled Olympus, Olympia, and Olympiaca: or elſe Omphale, and Omphalia, and the province χωριον Ομφαλιον. Theſe terms were thought to relate to a navel: but, if ſuch an interpretation could have been made to correſpond with the hiſtory of any one place, yet that hiſtory could not have been reiterated; nor could places ſo widely diſtant have all had the ſame reference. What was terminated ομφαλος was [36] Omph-El, the oracle of God, the ſeat of divine influence: and Al-Omphi was a name given to mountains and eminences upon the ſame account. An oracle was given to Pelias in Theſſaly: and whence did it proceed? from the well wooded omphalus of his mother Earth.

Ηλθε δε οι κρυοεν
Πυκινῳ μαντευμα θυμῳ
Παρα μεσον ομφαλον
Ευδενδροιο ἑηθεν ματερος.—

In other words, it proceeded from the ſtately grove of Heſtia, where ſtood an oracular temple.

In reſpect to the omphalus of Ammon, which Curtius has tranſlated umbilicus, and garniſhed with gold and jewels, the whole ariſes from a miſtake in terms, as in the many

[36] That Olympus and Olympia were of Egyptian original is manifeſt from Euſebius; who tells us, that in Egypt the moon was called Olympias; and that the Zodiac in the heavens had anciently the name of Olympus. Η γαρ Σεληνη παρ' Αιγυπτιοις κυριως Ολυμπιας καλειται, δια το κατα μηνα περιπολειν τον Ζωδιακον κυκλον, ον οι παλαιοι αυτων ΟΛΥΜΠΟΝ εκαλουν. Chronicon. p. 45. l. 9. The reaſon given is idle: but the fact is worth attending to.

Olympus was the ſuppoſed præceptor of Jupiter. Diodorus. l. 3. p. 206.

[37] Pindar. Pyth. Ode 4. p. 241.

inſtances before. It was Omphi El, the oracle of Ham, or the Sun: and the ſhrine, from whence it was ſuppoſed to proceed, was carried in a boat. The Pateræ, repreſented as ſo many ſilver baſons, were in reality the interpreters of the oracle. They were the prieſts, who in the ſacred proceſſions walked on each ſide, and ſupported both the image and the boat, in which it was carried. They are ſaid to have been eighty in number; and they pretended to bear the Deity about, juſt as they were by the divine impulſe directed. *The God*, ſays [38] Diodorus Siculus, *is carried about in a ſhip of gold by eighty of his prieſts. They bear him upon their ſhoulders, and purſue their way by inſtinct, juſt as the divine automaton chances to direct them.* Theſe perſons, who thus officiated, were probably the ſame as the Petipharæ of the ancient Egyptians, but were called Pateræ by the Greeks. It was a name, and office, by which the prieſts of Delphi, and of many other places beſides thoſe in Egypt, were diſtinguiſhed: and the term always related to oracular interpretation. Hence Bochart deſcribes theſe prieſts, and their function, very juſtly. [39] Pateræ, Sacerdotes Apollinis, oraculorum interpretes. Pator, or Petor, was an Egyptian word; and Moſes ſpeaking of Joſeph, and the dreams of Pharaoh, more than once makes uſe of it in the ſenſe above. It occurs Geneſis. c. 41. v. 8. —v. 13. and manifeſtly alludes to an interpretation of that

[38] Εστι νεως περιφερεται χρυσης υπο Ἱερων ογδοηκοντα (ὁ Θεος). Ὁυτοι δε εστι των ωμων φεροντες τον θεον προαγουσιν αυτοματως, ὁπῃ αγοι το τη θεῳ νευμα τον πορειαν. Diodorus. l. 17. p. 528.

It is obſervable, that this hiſtorian does not mention an omphalus: but ſays, that it was a ſtatue, ξοανον, which was carried about.

[39] Bochart. Canaan. l. 1. c. 40.

divine

divine intercourſe, which the Egyptians ſtiled Omphi. This was communicated to Pharaoh by a dream: for the Omphi was eſteemed not only a verbal reſponſe, but alſo an intimation by [40] dreams — Ομφη, φημη θεια, θεια κληδων—ονειρος φαντασματα. Heſychius. So it likewiſe occurs in Euſebius; who quotes a paſſage from the oracles of Hecate, wherein the Gods are repreſented, as inſenſibly wafted through the air like an Omphean viſion.

[41] Τους δε μεσους μεσατοισιν επεμβεβαωτας αηταις
Νοσφι πυρος θειοιο ΠΑΝΟΜΦΕΑΣ ηυτ' ΟΝΕΙΡΟΥΣ.

Theſe Omphean viſions were explained by Joſeph; he interpreted the dreams of Pharaoh: wherefore the title of Pator is reckoned by the Rabbins among the names of Joſeph. There is thought to be the ſame alluſion to divine interpretation in the name of the apoſtle Peter: Πετρος, ὁ επιλυων, ὁ επιγινωσκων. Heſych. Petrus Hebræo ſermone agnoſcens notat. Arator. From theſe examples we may, I think, learn that the prieſt was ſtiled Petor, and Pator: and that it was the place, which properly was called Patora. The Coloſſal ſtatue of Memnon in the Thebaïs was a Patora, or oracular image. There are many inſcriptions upon different parts of it; which were copied by Dr. Pocock[42], and are to be ſeen in the firſt volume of his travels. They are all of late date

[40] Ομφη, θεια κληδων, ὁ εστιν ονας. Schol. on Homer. Iliad. B. v. 41.

[41] Euſebius. Præp. Evang. l. 5. p. 194.

One title of Jupiter was Πανομφαιος.

Ενθα Πανομφαιῳ Ζηνι ῥιζεσκον Αχαιοι. Homer. Iliad. Θ. v. 250.

Ara Panomphæo vetus eſt ſacrata Tonanti. Ovid. Metamorph. l. 11. v. 198.

[42] Pocock's Egypt. p. 103 Plate xlii.

in compariſon of the ſtatue itſelf; the antiquity of which is very great. One of theſe inſcriptions is particular, and relates to the Omphi, which ſeems to have frightened away ſome ill diſpoſed people in an attempt to deface the image:

[43] Εικονα λωβητηρες ελυμηναντ' ὁτι διαν
Θειοτατε νυκτωρ ομφην επι Μεμνονος ηλθον.

One of the moſt famous oracles of Apollo was in Lycia: and in conſequence of it the place was named Patara. Patra in Achaia was of the ſame purport. I ſhould imagine, that the place where Balaam the falſe [44] prophet reſided, was of the ſame nature; and that by Pethor and Pethora was meant a place of interpretation, or oracular temple. There was probably a college of prieſts; ſuch as are mentioned to have exiſted among the Amonians: of whom Balaam had been by the king of Moab appointed chief Petora, or prieſt. It ſeems to have been the celebrated place in Arabia, famous in after times for the worſhip of Alilat, and called by the Romans [45] Petra.

[43] Pocock. Plate xxxix. p. 105.

[44] He ſent meſſengers to Balaam the ſon of Beor to Pethor. Numbers. c. 22. v. 5.

[45] We learn from Numbers. c. 22. v. 36. and c. 31. v. 8. that the reſidence of Balaam was in Midian, on the other ſide of the river to the ſouth, beyond the borders of Moab. This ſeems to have been the ſituation of Petra; which was either in Midian or upon the borders of it: ſo that Pethor, and Petra, were probably the ſame place. Petra is by the Engliſh traveller, Sandys, ſaid to be called now Rath Alilat.

Petra by ſome is called a city of Paleſtine: Πετρα πολις Παλαιστινης. Suidas. But it was properly in Arabia, not far from Idume, or Edom. See Relandi Palæſtina. p. 930. and Strabo. l. 16.

The

The cuſtom of carrying the Deity in a ſhrine, placed in a boat, and ſupported by prieſts, was in uſe among the Egyptians, as well as the [46] Ammonites. It is a circumſtance, which deſerves our notice; as it appears to be very ancient, and had doubtleſs a myſterious alluſion. We have three curious examples of it among [47] Biſhop Pocock's valuable ſpecimens of antiquity, which he collected in thoſe parts. He met with them at Luxorein, or [48] Lucorein near Carnac in the Thebaïs; but mentions not what they relate to: nor do I know of any writer, who has attended to their hiſtory. The accounts given above by Curtius, and Diodorus, are wonderfully illuſtrated by theſe repreſentations from Egypt. It is plain that they all relate to the ſame religious ceremony; and very happily concur to explain each other. It may be worth obſerving that the originals, whence theſe copies were taken, are of the higheſt antiquity: and probably the moſt early ſpecimens of ſculpture in the world. Diodorus mentions, that the ſhrine of Ammon had eighty perſons to attend it: but Dr. Pocock, when he took theſe copies, had not time to be preciſely accurate in this article. In his ſpecimens the greateſt number of attendants are twenty: eighteen ſupport the boat, and one preceeds with a kind of ſceptre; another brings up the rear, having in his hand a rod, or ſtaff, which had undoubtedly a myſtic alluſion. The whole ſeems to

[46] The Ammonites were a mixed race; being both of Egyptian and Ethiopic original: Αιγυπτιων και Αιθιοπων αποικοι. Herod. l. 2. c. 42.

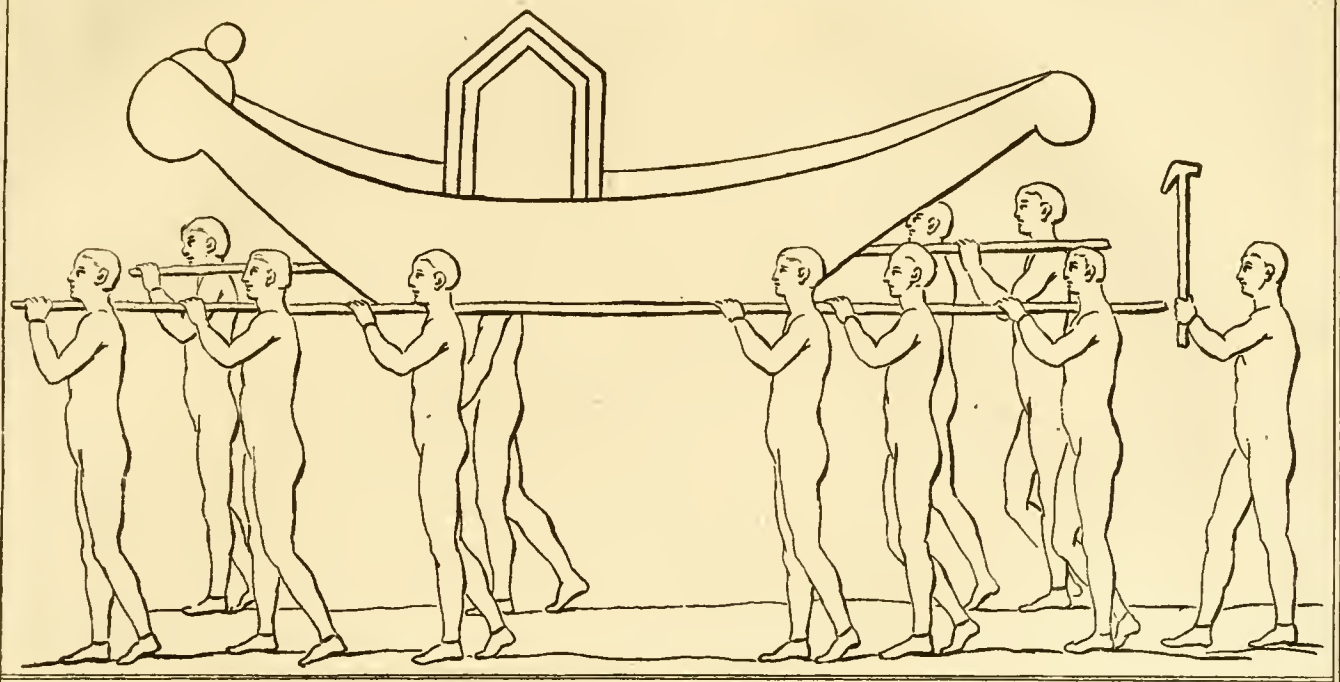
[47] Pocock's Egypt. vol. 1. Plate xlii.

[48] Luxorein by Norden, called Lucorein. It was probably erected to the Sun and Ouranus; and one of the firſt temples upon earth.

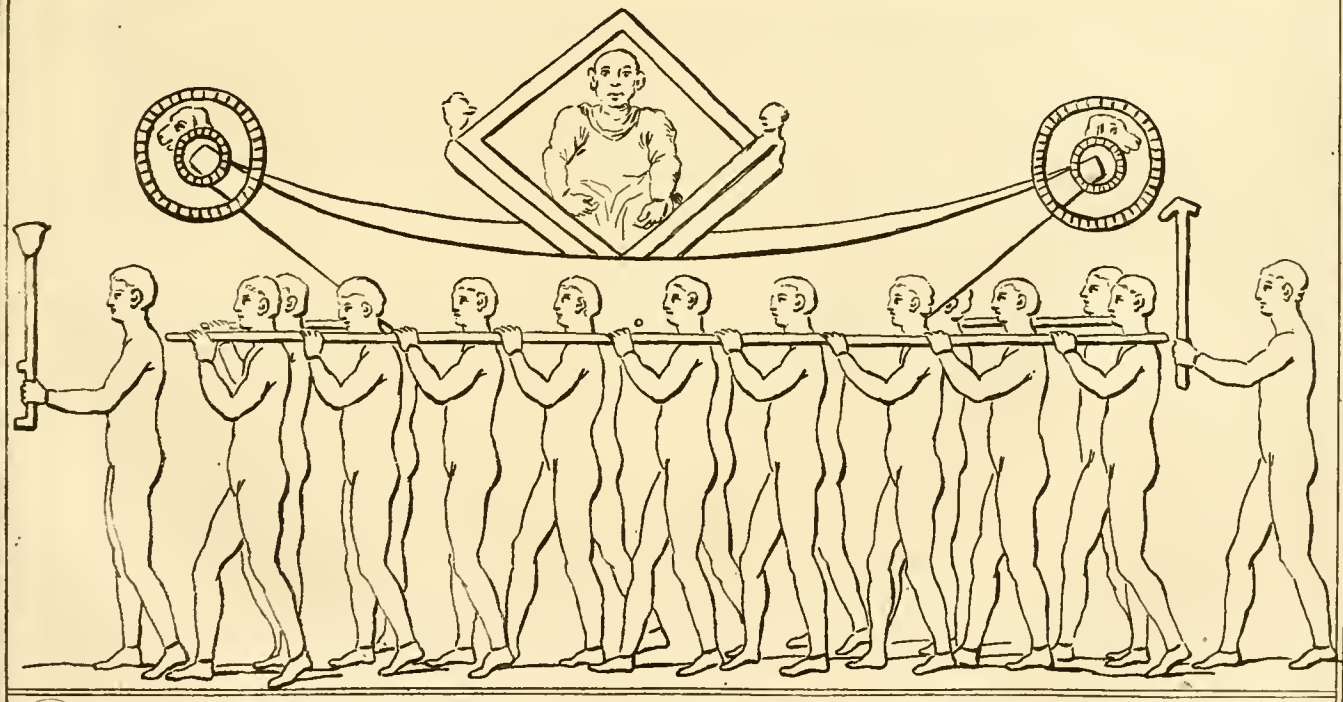
have been emblematical; and it will be hereafter ſhewn, that it related to a great preſervation, which was moſt religiouſly recorded; and became the principal ſubject of all their myſteries. The perſon in the ſhrine was their chief anceſtor, and the whole proceſs was a memorial of the deluge; the hiſtory of which muſt have been pretty recent when theſe works were executed in Egypt.

From the ſhrines of Amon abovementioned we may derive the hiſtory of all oracles; which from the Deity, by whom they were ſuppoſed to be uttered, were called Omphi and Amphi, as I have ſhewn: alſo Alphi, Elphi, Orphi, Urphi, from El, and Orus. The Greeks adhered religiouſly to ancient terms, however obſolete and unintelligible. They retained the name of Amphi, though they knew not the meaning: for it was antiquated, before they had letters. That it originally related to oracular revelation is plain from its being always found annexed to the names of ~~perſons~~ places famous on that account; and from its occurring in the names of men, renowned as prieſts and augurs, and ſuppoſed to have been gifted with a degree of foreknowledge. We read of Amphiaraus, Amphilocus, Amphimachus, perſons repreſented as under particular divine influence, and interpreters of the will of the Gods. Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun: and there was a temple, one of the ancient ὑπαιθρα, dedicated to him and Zethus, as we may read in Pauſanias. Mopſus, the diviner, is ſtiled Αμπυκιδης, Ampucides: which is not a patronymic but a title of the oracular Deity.

Ενθα



The Ship of Isis Biprora *with an Ark.*



The Ship of Isis, *and* Image. *From Pococke's Account of Egypt. Plate XLII.*

[49] Ενθα και Αμπυκιδην αυτῳ ενι ηματι Μοψον
Νηλειης ἑλε ποτμος· αδευκεα δ' ὃ φυγεν αισαν
Μαντοσυναις· ὃ γαρ τις αποτροπιη θανατοιο.

Idmon, the reputed ſon of Abas, was a prophet, as well as Mopſus; he was favoured with the divine Omphe, and like the former ſtiled Ampucides.

[50] Ενθα μεν αισα παρεσχε καταφθιθαι δυο φωτας,
Αμπυκιδην Ιδμωνα, κυβερνητηρα τε Τιφυν.

What his attainments were, the Poet mentions in another place.

[51] Δη τοτ' Αβαντος παις νοθος ηλυθε καρτερος Ιδμων,
Τον ῥ' υποκυσσαμενη τεκεν Απολλωνι ανακτι
Αμβροσιον παρα κυμα φερετριος Αντιανειρα,
Τῳ και ΜΑΝΤΟΣΥΝΗΝ επορε, και θεσφατον ΟΜΦΗΝ.

To ſay the truth, theſe ſuppoſed prophets were Deities, to whom temples were conſecrated under theſe names; or, to ſpeak more properly, they were all titles, which related to one God, the Sun. That they were reputed Deities is plain from many accounts. Dion Caſſius ſpeaks of Αμφιλοχῳ χρησηριον: and the three principal oracles mentioned by Juſtin Martyr are [52] μαντεια—Αμφιλοχῳ Δωδω-

[49] Apollonius Rhodius. L. 4. v. 1052.

Mopſus was the ſon of Ampycus. Hygin. Fab. C. cxxviii. By ſome he is ſaid to have been the ſon of Apollo. Apollo and Ampycus were the ſame.

[50] Orphic. Argonaut. V. 720.

[51] Ibidem. V. 185.

[52] Juſtin. Martyr. Apolog. P. 54.

Amphilochus was the God of light and prophecy. Plutarch mentions εξ Αμφιλοχῳ μαντεια, in the treatiſe περι Ερασεως τιμωρουμενων. P. 563.

νης, και Πυθες. We have a ſimilar account from Clemens Alexandrinus. [54] Διηγηται ἡμιν και της αλλης μαντικης, μαλλον δε μανικης, τα αχρηστα χρηστηρια, τον Κλαριον, τον Πυθιον, τον Αμφιαρεω, τον Αμφιλοχον. The Amphictuons were originally prophetic perſonages, who attended at the temple at Delphi. Heſychius obſerves; Αμφικτυονες—περιοικοι Δελφων, πυλαγοραι, ἱερομνημονες. Minerva, heavenly wiſdom, is by Lycophron ſtiled [55] Amphira; which is a compound of Amphi-Ur, the divine influence, or oracle of Orus. Of this name there was a city near Olympia in Elis: for many places were in this manner denominated, on account of their being eſteemed the ſeat of prophecy. In Phocis was the city Hyampolis: and cloſe to it [56] Amphiſſa, famous for the oracle of an unknown Goddeſs, the daughter of Macaria. Amphryſus in Bœotia was much famed for the influence of [57] Apollo: and Amphimallus in Crete was well known for its [58] oracle. Amphiclea in [59] Phocis had Dionuſus for its guardian Deity, whoſe orgies were there celebrated; and whoſe ſhrine was oracular.

[54] Cohortatio. p. 10.

[55] Lycophron. v. 1163.

[56] Pauſanias. L. 10. p. 896.

[57] Hence the prophetic Sibyl in Virgil is ſtiled Amphryſia vates. Virgil. Æn. L. 6. v. 368.

[58] Plin. L. 4. c. 12. Strabo. L. 10. Called Mallus, by Pauſanias Εν Μαλλῳ μαντειον ἀψευδεστατον L. 1. p. 84.

[59] Λεγεται δε υπο των Αμφικλειων μαντινητε σφισι τον Θεον τουτον, και βοηθον νοσοις καθιστασθαι—προμαντευς δε ὁ ἱερευς ἐστι. Pauſanias. L. 10. p. 884. The city was alſo called Ophitea.

I imagine,

I imagine, that this ſacred influence under the name of Amphi is often alluded to in the exordia of Poets; eſpecially by the writers in Dithyrambic meaſure, when they addreſs Apollo. Taken in its uſual ſenſe (αμφι circum) the word has no meaning: and there is otherwiſe no accounting for its being choſen above all others in the language to begin hymns of praiſe to this Deity, who was the principal God of prophecy. We have one inſtance of it in the Nubes of Ariſtophanes:

[60] Αμφι μοι αυτε αναξ,
Δηλιε, Κυνθιαν εχων
Ὑψικερατα πετραν.

Periander is mentioned as beginning a hymn with a like exordium: Αμφι μοι αυθις ανακτα: And Terpander has nearly the ſame words: [61] Αμφι μοι αυθις ανακθ' ἑκατηβολον. Apollo was ſo frequently called Αμφι αναξ, that it was in a manner looked upon as a neceſſary proœmium. Suidas obſerves, Αμφιανακτιζειν το προοιμιαζειν: And Heſychius, Αμφιανακτα, αρχη νομε Κιθαρωδικε. Much the ſame is told us in the Scholia upon the paſſage above from Ariſtophanes: [62] Μιμειται δε (Αριστοφανης) των Διθυραμβων τα προοιμια· συνεχως γαρ χρωνται ταυτη λεξει· διο αμφιανακτας αυτες καλεσι. However, none of theſe writers inform us why this word was ſo particularly uſed: nor tell us what was its purport. In the ſhort hymns aſcribed to Homer this term is induſtriouſly re-

[60] Ariſtophanes. Νεφελαι. v. 595.
[61] See Scholia to Ariſtoph. v. 595.
[62] Ibidem.

tained:

tained: and the perſons who compoſed them, have endeavoured to make ſenſe of it, by adopting it according to the common acceptation.

Αμφι μοι Ερμειαο φιλον γονον εννεπε, Μουσα.
Αμφι Διοσκουρων ἐλικωπιδες εσπετε, Μουσαι.
Αμφι Διωνυσου Σεμελης ερικυδεος υἱον
[63] Μνησομαι.

Theſe hymns were of late date, long after Homer; and were introduced in Ionia, and alſo in Cyprus and Phenicia, when the Grecians were in poſſeſſion of thoſe parts. They were uſed in the room of the ancient hymns, which were not underſtood by the new inhabitants. One of them is confeſſedly addreſſed to the Goddeſs called Venus Ourania in Cyprus; and was deſigned to be ſung by the prieſt of that Goddeſs upon the ſtated feſtivals at Salamis.

[64] Χαιρε, θεα, Σαλαμινος εὐκτιμενης μεδεουσα,
Και πασης Κυπρου· δοὸ ἱμεροεσσαν αοιδην,
Αυταρ εγω κεν σειο και αλλης μνησομ᾽ αοιδης.

We may perceive from what has been ſaid, that the word

[63] We meet with the like in the Orphica.
Αμφι δε μαντειας εδαην πολυπειρονας ὁρμους
Θηρων, Οιωνων τε. Argonautica. v. 33.
So in Pindar. Κελαδοντι μοι αμφι Κιρραν. Pyth. Ode 2. p. 203.
We have the ſame from the Tripod itſelf.
Αμφι δε Πυθω, και Κλαριῳ μαντευματα Φοιβου. Apollo de defectu Oraculor. apud Euſebium. Præp. Evang. l. 5. c. 16. p. 204.

[64] Hymn to Venus of Salamis. See Homer Didymi. vol. 2. p. 528.
The names of the ſacred hymns, as mentioned by Proclus in his Χρηστομαθεια, were Παιανες, Διθυραμβος, Αδωνις, Ιο Βακχον, Υπορχηματα, Εγκωμια, Ευκτικα. Photius. c. 236. p. 983.

Amphi was a term of long ſtanding; the ſenſe of which was no longer underſtood: yet the ſound was retained by the Greeks, and uſed for a cuſtomary exclamation. In reſpect to the more antient exordia above quoted, eſpecially that of Terpander, I take the words to be an imitation, rather than a tranſlation, of a hymn ſung at Delphi in the ancient Amonian language: the ſound of which has been copied, rather than the ſenſe, and adapted to modern terms of a different meaning. I make no doubt but that there were many ancient hymns preſerved in thoſe oracular temples, which were for a long time retained, and ſung, when their meaning was very imperfectly known. They were for the moſt part compoſed in praiſe of Ham, or the Sun: and were ſung by the Homeridæ, and Iämidæ. They were called after his titles, Ad, Athyr, Amphi, which the Grecians expreſſed Dithyrambi. They were ſtrains of joy and exultation attended with grand proceſſions: and from the ſame term dithyrambus was derived the θριαμβος of the Greeks, and the triumphus of the Romans. We are informed that triumphs were firſt inſtituted by [65] Bacchus, who was no other than Chus: the hiſtory therefore of the term muſt be ſought for from among the Cuſeans. That it was made up of titles is plain from its being ſaid by Varro to have been a [66] name; and one that was given by the Amonians among other perſonages to Dionuſus: for they were not in this point uniform. Diodorus takes notice that it was a name, and conferred upon the per-

[65] Diodorus. l. 5. p. 213.

[66] Idque a Θριαμβῳ Græco, Liberi Patris cognomento. Varro de linguâ Lat. l. 5. p. 58.

ſon ſpoken of: [67] Θριαμβον δε αυτον ωνομαδηναι φασι: *They ſay, that one of the titles given to Dionuſus was Thriambus.* Ham in the very ancient accounts of Greece is called Iämus, and his prieſts Iämidæ. His oracle in conſequence of this was ſtiled Iämphi, and Iämbi, which was the ſame term as Amphi, of which we have been treating. From the name Iambi came the meaſure Ιαμβος Iambus, in which oracles were of old delivered. Ham among the Egyptians was called [68] Tithrambo, which is the ſame name as the Ditherambus of Diodorus. There is a remarkable paſſage in the Scholia upon Pindar concerning Ham, under the name of Iamus, and alſo concerning his temple, which is repreſented as oracular. [69] Μαντειον ην εν Ολυμπια, ὃ αρχηγος γεγονεν Ιαμος, τη δια εμπυρων μαντεια, ἡ και μεχρι τȣ νυν οἱ Ιαμιδαι χρωνται. *There was in Olympia, an ancient temple eſteemed a famous ſeat of prophecy, in which Iamus is ſuppoſed to have firſt preſided; and where the will of the Deity was made manifeſt by the ſacred fire upon the altar: this kind of divination is ſtill carried on by a ſet of prieſts, who are called Iamidæ.* Ιαμος αρχηγος was in reality the Deity: and his attendants were the [70] Iamidæ, perſons of great power and repute. Εξ ȣ πολυκλειτον καθ'

[67] Diodorus Siculus. l. 5. p. 213.

[68] Epiphanius—adverſus Hæreſ. l. 3. p. 1093.

[69] Pindar. Olympic Ode vi. p. 53.

Iämus ſuppoſed by Pindar to have been the ſon of Apollo; but he was the ſame as Apollo, and Oſiris. He makes Apollo afford him the gift of prophecy:

Ενθα οἱ ωπασε

Θησαυρον διδυμον μαντοσυνας (Απολλων). Ibid. p. 53.

[70] Of the Iamidæ, ſee Herodotus. l. v. c. 44. l. ix. c. 33.

Καλλιον των Ιαμιδεων μαντιν.

Ἑλλανος

Ἕλλανος γενος Ιαμιδων. Pindar. Iämus was immortal, and was therefore named αθανατος.

[71] Και καταφαμιξεν καλειϑαι μιν
Χρονῳ συμπαντι ματηρ
Αθανατον.

From hence we may be aſſured, that he was of old the real Deity of the place.

I have mentioned, that in the ſacred proceſſions in early times the Deity uſed to be carried about in a ſhrine; which circumſtance was always attended with ſhouts, and exclamations, and the whole was accompanied with a great concourſe of people. The ancient Greeks ſtiled theſe celebrities the proceſſion of the [72] P'omphi, and from hence were derived the words πομπη, and pompa. Theſe originally related to a proceſſion of the oracle: but were afterwards made uſe of to deſcribe any cavalcade or ſhow. In the time of Herodotus the word ſeems in ſome degree to have retained its true meaning, being by him uſed for the oracular influence. He informs us that Amphilutus was a diviner of Acharnan; and that he came to Piſiſtratus with a commiſſion from heaven. By this he induced that prince to proſecute a ſcheme which he recommended. [73] Ενταυθα ϑειη πομπη χρεωμενος παρισταται Πεισιϛρατῳ Αμφιλυτος.—Θειη πομπη is a divine revelation, or commiſſion. Ham was the Hermes of the Egyptians, and his oracle, as I have ſhewn,

[71] Pindar. Ibidem. p. 51.

[72] Pi is the ancient Egyptian prefix.

[73] Herodotus, l. 1. c. 62. p. 30.

was ſtiled Omphi: and when particularly ſpoken of as *the* oracle, it was expreſſed P'omphi, and P'ompi, the πομπη of the Greeks. Hence Hermes had the name of πομπαιος, which was miſinterpreted the meſſenger, and conductor: and the Deity was in conſequence of it made the ſervant of the Gods, and attendant upon the dead. But πομπαιος related properly to divine influence; and πομπη was an oracle. An ox, or cow, was by the Amonians eſteemed very ſacred, and oracular: Cadmus was accordingly ſaid to have been directed πομπῃ βοος.

[74] Ενθα και ενναθη πομπῃ βοος, ἡν οἱ Απολλων
Ωπασε μαντοσυνησι προηγητειραν ὁδοιο.

Many places were from the oracle ſtiled P'ompean: and ſuppoſed by the Romans to have been ſo named from Pompeius Magnus; but they were too numerous, and too remote to have been denominated from him, or any other Roman. There was indeed Pompeiæ in Campania: but even that was of too high antiquity to have received its name from Rome. We read of Pompeiæ among the Pyrenees, Pompion in Athens, Pompelon in Spain, Pompeditha in Babylonia, Pomponiana in Gaul. There were ſome cities in Cilicia and Cappadocia, to which that Roman gave the name of Pompeipolis: but upon enquiry they will be found to have been Zeleian cities, which were oracular: ſo that the Romans only gave a turn to the name in honour of their own countryman, by whom theſe cities were taken.

[74] Apollonius Rhodius. l. 3. v. 1180.

An ox or cow from being oracular was ſtiled Alphi as well as Omphi. Hence Plutarch ſpeaks of Cadmus: Ὁν φασι το αλφα παντων προταξαι. δια το Φοινικας ἑτω καλειν τον βϑν. Sympoſ. Quæſt. 9. 3.

Beſides

Beſides the cities ſtiled Pompean, there were pillars named in like manner; which by many have been referred to the ſame perſon. But they could not have been built by him, nor were they erected to his memory: as I think we may learn from their hiſtory. There are two of this denomination ſtill remaining at a great diſtance from each other: both which ſeem to have been raiſed for a religious purpoſe. The one ſtands in Egypt at [1] Alexandria; the other at the extream point of the Thracian Boſporus, where is a communication between the Propontis and the ancient Euxine ſea. They ſeem to be of great antiquity, as their baſis witneſſes at this day: the ſhaft and ſuperſtructure is of later date. The pillar at the Boſporus ſtands upon one of the Cyanean rocks: and its parts, as we may judge from [2] Wheeler, betray a difference in their æra. It was repaired in the time of Auguſtus: and an inſcription was added by the perſon, who erected the column, and who dedicated the whole to that Emperor.

[3] DIVO. CAESARI. AUGUSTO.
E.. CL... ANDIDIUS...
L. F CL. ARGENTO...

We may learn from the inſcription, however mutilated, that this pillar was not the work of Pompeius Magnus; nor could it at all relate to his hiſtory: for the time of its being rebuilt was but little removed from the age in which he lived. The

[1] In inſulâ Pharo. Pliny. l. 36. c. 12.
[2] Wheeler's Travels. p. 207.
[3] Wheeler. p. 204. Sandy's travels. p. 32.

original

original work muſt have therefore been far prior. The pillar in Egypt is doubtleſs the ſame which was built upon the ruins of a former, by Soſtratus of Cnidos, before the time of Pompeius: ſo that the name muſt have been given on another account. The inſcription is preſerved by [4] Strabo.

ΣΩΣΤΡΑΤΟΣ ΚΝΙΔΙΟΣ
ΔΕΞΙΦΑΝΟΥΣ
ΘΕΟΙΣ ΣΩΤΗΡΣΙΝ
ΥΠΕΡ ΤΩΝ
ΠΛΩΙΖΟΜΕΝΩΝ.

The narrow ſtreight into the Euxine ſea was a paſſage of difficult navigation. This was the reaſon, that upon each ſide there were temples and ſacred columns erected to the Deity of the country in order to obtain his aſſiſtance. And there is room to think, that the pillars and obeliſks were made uſe of for beacons, and that every temple was a Pharos. They ſeem to have been erected at the entrance of harbours; and upon eminences along the coaſts in moſt countries. The pillars of Hercules were of this ſort, and undoubtedly for the ſame purpoſe. They were not built by him; but erected to his honour, by people, who worſhipped him, and who were called Herculeans. [5] Εθος γαρ παλαιον ὑπηρξε το τιθεσθαι τοιυτες ορυς, καθαπερ οἱ Ρηγινοι την ςηλιδα εθεσαν, την επι τῳ πορθμῳ κειμενην, πυργον τι. Και ὁ Πελωρος λεγομενος πυργος αντικειται τῃ ταυτῃ ςηλιδι. *For it was a cuſtom*, ſays Strabo, *among the ancients to erect thoſe kind of land-marks, ſuch as*

[4] Strabo. l. 17. p. 1141.
[5] Strabo. l. 3. p. 259.

the pillar at Rhegium near the foot of Italy: which is a kind of tower, and was raiſed by the people of Rhegium at the ſtreight where the paſſage was to Sicily. Directly oppoſite ſtood another building of the ſame ſort, called the tower of Pelorus. Such Pillars were by the Iberians ſtiled Herculean, becauſe they were ſacred to Hercules; under which title they worſhipped the chief Deity. Some of theſe were near Gades, and Onoba[6], Κατ' Ονοβαν της Ιβηριας: others were erected ſtill higher, on the coaſt of Luſitania. This cauſed an idle diſpute between Eratoſthenes, Dicæarchus, and[7] others, in order to determine which were the genuine pillars of Hercules: as if they were not all equally genuine; all denominated from the Deity of the country. Two of the moſt celebrated ſtood upon each ſide of the Mediterranean at the noted paſſage called fretum Gaditanum—κατα τα ακρα τϐ ποροθμϐ. That on the Mauritanian ſide was called Abyla, from Ab-El, parens Sol: the other in Iberia had the name of [8] Calpe. This was an obeliſk or tower, and a compound of Ca-Alpe, and ſignifies the houſe, or cavern of the ſame oracular God: for it was built near a cave; and all ſuch receſſes were eſteemed to be oracular. At places of this ſort mariners uſed to come on ſhore to make their offerings; and to inquire about the ſucceſs of their voyage. They more eſpecially reſorted to

[6] Strabo. l. 2. p. 258.

[7] Strabo. Ibidem. On-Ob. Sol. Pytho. Onoba, regio Solis Pythonis.

[8] Strabo calls the African pillar Abyluca; which is commonly rendered Abila. —Ενιοι δε στηλας υπελαϐον την Καλπην, και την Αϐυλυκα—κτλ. Ibidem. Ab-El-Uc, and Ca-Alpe.

Calpe is now called Gibel-Tar, or Gibralter: which name relates to the hill where of old the pillar ſtood.

thoſe

thoſe towers, and pillars, which ſtood at the entrance of their own havens. Nobody, ſays [10] Arrian, will venture to quit his harbour without paying due offerings to the Gods, and invoking their favour. Helenus in Virgil charges Æneas, whatever may be the conſequence, not to neglect conſulting the oracle at Cuma.

[11] Hic tibi ne qua moræ fuerint diſpendia tanti,
Quamvis increpitent ſocij, et vi curſus in altum
Vela vocet, poſſiſque ſinus implere ſecundos,
Quin adeas vatem, precibuſque oracula poſcas.

The iſland Delos was particularly frequented upon this account; and the ſailors ſeem to have undergone ſome ſevere diſcipline at the altar of the God, in order to obtain his favour.

[12] Ασεριη, πολυβωμε, πολυλλιτε, τις δε σε ναυτης
Εμπορος Αιγαιοιο παρηλυθε νηι θεσση ;
Ουχ' ὑτω μεγαλοι μιν επιπνειουσιν αηται,
Χρειω δ' ὁττι ταχιστον αγει πλοον, αλλα τα λαιφη
Ωκεες εσειλαντο, και ε παλιν αυθις εβησαν,
Πριν μεγαν η σεο βωμον ὑπο πληγησιν ἑλιξαι
Ρηξομενοι—

O, ever crown'd with altars, ever bleſt,
Lovely Aſteria, in how high repute
Stands thy fair temple 'mid the various tribes
Who ply the Ægean. Though their buſineſs claims

[10] —Αλλ' απο λιμενος μεν ουδεις αναγηται, μη θυσας τοις Θεοις, και παρακαλεσας αυτης βοηθους. Arrian upon Epictetus. l. 3. c. 22.

[11] Virgil. l. 3. Æneis.

[12] Callimachus. Hymn to Delos. v. 316.

Diſpatch

Diſpatch immediate ; though the inviting gales
Ill brook the lingering mariners' delay:
Soon as they reach thy ſoundings, down at once
Drop the ſlack ſails, and all the naval gear.
The ſhip is moor'd: nor do the crew preſume
To quit thy ſacred limits, till they have paſs'd
A painful penance: with the galling whip
Laſh'd thrice around thine altar.

This iſland was greatly eſteemed for its ſanctity, and there uſed to be a wonderful concourſe of people from all nations continually reſorting to its temple. The prieſts in conſequence of it had hymns compoſed in almoſt all languages. It is moreover ſaid of the female attendants, that they could imitate the ſpeech of various people: and were well verſed in the hiſtories of foreign parts, and of ancient times. Homer ſpeaks of theſe extraordinary qualifications, as if he had been an eye-witneſs:

[13] Περος δε τοδε μεγα θαυμα, ὁτε κλεος εποτ' ολειται.
Κερραι Δηλιαδες, Ἑκατηβελετεω θεραπαιναι,
Ἅιτ' επει αν πρωτον μεν Απολλων' ὑμνησωσιν,
Αυτις δ' αυ Λητω τε, και Αρτεμιν ιοχεαιρην,
Μνησαμεναι ανδρων τε παλαιων, ηδε γυναικων,
Ὑμνον αειδεσιν, θελγεσι δε φυλ' ανθρωπων.
Παντων δ' ανθρωπων φωνας, και Κρομβαλιαζυν
Μιμεισθαι ισασι· φαιης δε κεν αυτος ἑκαστον
Φθεγγεσθαι, ὑτω σφι καλη συναρηρεν αοιδη.

[13] Homer. Hymn to Apollo. v. 156.
Helen is ſaid to have been a mimic of this ſort.

The Delian nymphs, who tend Apollo's ſhrine,
When they begin their tuneful hymns, firſt praiſe
The mighty God of day: to his they join
Latona's name, and Artemis, far fam'd
For her fleet arrows, and unerring bow.
Of heroes next, and heroines they ſing,
And deeds of ancient proweſs. Crowds around,
Of every region, every language, ſtand
In mute applauſe, ſooth'd with the pleaſing lay.
Vers'd in each art, and every power of ſpeech,
The Delians mimick all who come: to them
All language is familiar: you would think
The natives ſpoke of every different clime.
Such are their winning ways: ſo ſweet their ſong.

The offerings made at theſe places uſed to be of various kinds, but particularly of liba, or cakes, which were generally denominated from the temple where they were preſented. A curious inſcription to this purpoſe has been preſerved by Spon and Wheeler, which belonged to ſome obeliſk or temple upon the Thracian Boſporus. It was found on the Aſiatic ſide, nearly oppoſite to the Pompean pillar, of which I before took notice. The Deity, to whom it was inſcribed, was the ſame as that above; but called by another title, Aur, and Our, אור; rendered by the Greeks [14] Ουριος; and changed in acceptation ſo as to refer to another element.

[14] Το ἱερον τϑ Ουριϑ απεχει απο τϑ Βυζαντιϑ ϛαδια ρκ· γινονται δε μιλια ις'. και ες' ϛενοτατον το ϛομα τϑ Ποντϑ καλεμενον. Anon. Deſcript. Ponti Euxini.

Ουριον

[15] Ουριον εκ πρυμνης τις οδηγητηρα καλειτω
Ζηνα, κατα προτονων ἱξιον εκπετασας.
Ειτ' επι Κυανεας δινας δρομος, ενθα Ποσειδων
Καμπυλον ἑιλισσει κυμα παρα ψαμαθοις,
Ειτε κατ' Αιγαιδ ποντδ πλακα, νοσον ερευνων
Νειθω, τῳ δε βαλων ψαιρα παρα ξοανῳ.
Τον δε γαρ ευαντητον αει θεον Αντιπατρδ παις
Στησε φιλων· αγαθης συμβολον ευπλοϊης.

Great Urian Jove invoke to be your guide:
Then ſpread the ſail, and boldly ſtem the tide.
Whether the ſtormy inlet you explore,
Where the ſurge laves the bleak Cyanean ſhore,
Or down the Egean homeward bend your way,
Still as you paſs the wonted tribute pay,
An humble cake of meal: for Philo here,
Antipater's good ſon, this ſhrine did rear,
A pleaſing omen, as you ply the ſail,
And ſure prognoſtic of a proſperous gale.

The Iapygian promontory had a temple to the ſame God, whoſe name by Dionyſius is rendered Ὕριος.

[16] Φυλατ' Ιηπυγιων τατανυσμενα, μεσφ' Ὑριοιο
Παῤῥαλιας, Ὑριδ, τοθι συρεται Ἀδριας ἁλμη.

The more difficult the navigation was, the more places of ſanctity were erected upon the coaſt. The Boſporus was eſteemed a dangerous paſs; and upon that account abounded

[15] See Spon. and Wheeler's travels. p. 209.
[16] Dionyſius περιηγης. v. 380.

with Cippi, and altars. Theſe were originally mounds of earth, and ſacred to the Sun; upon which account they were called Col-On, or altars of that Deity. From hence is derived the term Colona, and Κολωνη. It came at laſt to denote any nees or foreland; but was originally the name of a ſacred hill, and of the pillar which was placed upon it. To ſay the truth there was of old hardly any headland, but what had its temple or altar. The Boſporus in particular had numbers of them by way of ſea-marks, as well as for ſacred purpoſes: and there were many upon the coaſt of Greece. Hence Apollonius ſays of the Argonauts:

[17] Ηρι δε νισσομενοισιν Αθω ανετελλε κολωνη.

In another place of the Boſporus—

[18] Φαινεται ηερoεν ϛομα Βοσποϱϐ, ηδε κολωναι
Μυσιαι.

The like occurs in the Orphic Argonauts, where Peleus is pointing out the habitation of the Centaur Chiron:

[19] Ω φιλοι, αθϱειτε σκοπιης πϱϐχοντα κολωνον,
Μεσσῳ ενι πϱηωνι κατασκιον, ενθα δε Χειϱων
Ναιει ενι σπηλυγγι, δικαιοτατος Κενταυϱων.

Theſe Colonæ were ſacred to the Apollo of Greece: and

[17] Apollonius Rhodius. l. 1. v. 601.

[18] Apollonius Rhodius. l. 1. v. 1114.
In another place,
Φυλα τε Βιθυνων αυτη κτεατισσατο γαιη,
Μεσφ' επι Ρηϐαιϐ προχοας, σκοπελον τε Κολωνης.
Apollon. Rhod. l. 2. v. 790.

[19] Orphic Argonaut. v. 375.

as they were ſea-marks and beacons, which ſtood on eminences near the mouths of rivers, and at the entrances of harbours, it cauſed them to be called ωρια, ουρεα, and ὀρμοι. Homer gives a beautiful deſcription of ſuch hills and headlands, and of the ſea-coaſt projected in a beautiful landſcape beneath, when in ſome raviſhing poetry he makes all theſe places rejoice at the birth of Apollo:

[20] Πασαι δε σκοπιαι τοι αδον, και πρωονες ακροι
Ὑψηλων ορεων, ποταμοι θ' αλα δε προρεοντες,
Ακταιτ' εις ἁλα κεκλιμεναι, λιμενες τε θαλασσης.

In that happy hour
The lofty cliffs, that overlook the main,
And the high ſummits of the towering hills,
Shouted in triumph: down the rivers ran
In pleaſing murmurs to the diſtant deep.
The ſhelves, the ſhores, the inlets of the ſea,
Witneſs'd uncommon gladneſs.

Apollo from this circumſtance was often called επακτιος, or the tutelary God of the coaſt: and had particular offerings upon that account.

[21] Πεισματα τ' ἀψαμενοι πορσυνομεν ἱερα καλα
Ζηνι Πανομφαιῳ, και επακτιῳ Απολλωνι.

It was not only upon rocks and eminences, that theſe Cippi

[20] Homer's Hymn to Apollo.
[21] Orphic Argonaut. v. 1295.
Sophocles calls the ſea coaſt παραβωμιος ακτη, from the numbers of altars. Œdipus Tyrannus. v. 193.

The

Cippi and Obeliſks were placed by the ancients. They were to be found in their temples, where for many ages a rude ſtock or ſtone ſerved for a repreſentation of the Deity. They were ſometimes quite ſhapeleſs; but generally of a conical figure: of which we meet with many inſtances. Clemens Alexandrinus takes notice of this kind of [22] worſhip: and Pauſanias in deſcribing the temple of Hercules at Hyettus in [23] Bœotia, tells us that there was no ſtatue in it, nor any work of art, but merely a rude ſtone after the manner of the firſt ages. Tertullian gives a like deſcription of Ceres and Pallas. Pallas Attica, et Ceres [24] Phrygia—quæ ſine effigie, rudi palo, et informi ſpecie proſtant. Juno of Samos was little better than a [25] poſt. It ſometimes happens that aged trees bear a faint likeneſs to the human fabric: roots likewiſe and ſprays are often ſo fantaſtic in their evolutions as to betray a remote reſemblance. The ancients ſeem to have taken

The like province was attributed to the ſuppoſed ſiſter of Apollo, Diana: Jupiter tells her—

και μεν αγγαις
Εσσῃ και λιμενεσσιν επισκοπος.

And in another place:

Τρις δεκα τοι πτολιεθρα και ικ ἑνα Πυργον οπασσω.

Callimachus. Hymn to Diana.

Ποτνια, Μειλυχιη, Λιμενοσκοπε, χαιρε, Φεραια. Ibid. v. 259.

[22] Πριν γε ουν ακριβωθηναι τας των αγαλματων σχεσεις, κιονας ἱσταντες οἱ παλαιοι εσεβον τοτε, ὡς αφιδρυματα τε Θεε. Clemens Alexand. l. 1. p. 418.

[23] —Οιτος ουχι αγαλματος συν τεχνῃ, λιθος δε αργος κατα το αρχαιον. Pauſan. l. 9. p. 757.

Alſo of the Theſpians: Και σφισιν αγαλμα παλαιοτατον εστιν αργος λιθος. p. 761.

[24] Tertullian adverſus Gentes. l. 1. c. 12.

[25] Και το μεν Σαμιας Ἡρας προτερον ην σανις. Clementis Cohort. p. 40.

advantage

advantage of this fancied ſimilitude, which they improved by a little art; and their firſt efforts towards imagery ~~were~~ rose from theſe rude and rotten materials. Apollonius Rhodius in his account of the Argonauts gives a deſcription of a monument of this ſort, which was by them erected in a dark grove upon a mountainous part of [26] Bithynia. They raiſed an altar of rough ſtones, and placed near it an image of Rhea, which they formed from an arm or ſtump of an old vine.

Εσκε δε τι σιβαρον συπος αμπελω, εντρεφον ὑλῃ
Προγνυ γερανδρυον, το μεν εκταμον οφρα πελοιτο
Δαιμονος ωρειης ιερον βρετας· εξεσε δ' Αργως
Ευκοσμως, και δη μιν επ' οκρυοεντι Κολωνῳ
Ιδρυσαν, φηγοισιν επηρεφες ακροτατησιν·
Αι ρα τε πασαων πανυπερταται ερριζωντο.
Βωμον δ' αυ χεραδος παρανηνεον, αμφι δε φυλλοις
Στεψαμενοι δρυινοισι θυηπολιης εμελοντο.

A dry and wither'd branch, by time impair'd,
Hung from an ample and an aged vine,
Low bending to the earth: the warriors axe
Lopt it at once from the parental ſtem.
This as a ſacred relick was conſigned
To Argus' hands, an image meet to frame
Of Rhea, dread Divinity, who ruled
Over Bithynia's mountains. With rude art
He ſmooth'd and faſhion'd it in homely guiſe.
Then on a high and lonely promontory
Rear'd it amid a tall and ſtately grove.

[26] Apollonius Rhodius. l. 1. v. 1117. p. 115.

Of

Of ancient beeches. Next of ſtones unwrought
They raiſe an altar; and with boughs of oak
Soft wreaths of foliage weave to deck it round.
Then to their rites they turn, and vows perform.

The ſame circumſtance is mentioned in the Orphic Argonautics[27]; where the poet ſpeaks of Argus, and the vine branch:

Αμφιπλακες ερνος
Αμπελȣ αυαλιης οξει απεκερσε σιδηρῳ,
Ξεσσε δ' επιϛαμενως.

The Amazonians were a very ancient people, who worſhipped their provincial Deity under the character of a female, and by the titles of Artemis, Oupis, Hippa. They firſt built a temple at Epheſus; and according to Callimachus[28] the image of the Goddeſs was formed of the ſtump of a beech tree.

Σοι και Αμαζονιδες πολεμȣ επιθυμητειραι
Εκ κοτε παῤῥαλιῃ Εφεσȣ ϐρετας ἱδρυσαντο
[29] Φηγῳ ὑπο πρεμνῳ, τελεσεν δε τοι ἱερον Ἱππω·
Αυται δ', Ουπι ανασσα, περι πρυλιν ωρχησαντο.

Inſtead of an image made of a ſtump, the poet Dionyſius ſuppoſes a temple to have been built beneath the trunk of a decayed tree.

Ενθα Θεῃ ποτε νηον Αμαζονιδες τετυχοντο
Πρεμνῳ ὑπο πτελεης, περιωσιον ανδρασι θαυμα. v. 827.

[27] Orphic Argonaut. v. 605.
Plinv, l. 16, mentions ſimulacrum vitigineum.

[28] Callimachus. Hymn to Diana. v. 237.

[29] Πρεμνον—ϛελεχος, ϐλαϛος, παν ριζωμα δενδρȣ το γηρασκον· η το αμπελȣ προς τῃ γῃ πρεμνον. Heſychius.
Πρεμνιασαι, εκριζωσαι. Ibidem.

It

It is obſervable, that the Chineſe, as well as the people of Japan, ſtill retain ſomething of this cuſtom. When they meet with an uncouth root or ſpray of a tree, they humour the extravagance: and by the addition of a face give it the look of a Joſs or Bonzee, juſt as fancy directs them.

The vine was eſteemed ſacred both to Dionuſus, and Bacchus; for they were two different perſonages, though confounded by the Grecians: indeed the titles of all thoſe, who were originally ſtiled Baalim, are blended together. This tree had therefore the name of Ampel, which the Greeks rendered Αμπελος, from the Sun, Ham, whoſe peculiar plant it was. This title is the ſame as Omphel before mentioned, and relates to the oracular Deity of the Pagan world; under which character Ham was principally alluded to. The Egyptian and Aſiatic Greeks had ſome imperfect traditions about Ham, and Chus: the latter of which they eſteemed Bacchus. And as the term Ampelus did not primarily relate to the vine, but was a ſacred name transferred from the Deity, they had ſome notion of this circumſtance: but as it was their cuſtom out of every title to form a new perſonage, they have ſuppoſed Ampelus to have been a youth of great beauty, and one whom Bacchus particularly favoured. Hence Nonnus introduces the former begging of Selene not to envy him this happineſs.

[30] Μη φθονεσης, ὁτι Βακχος εμην φιλοτητα φυλασσει.
Ὁττι νεος γενομην, ὁτι και φιλος ειμι Λυαιω.

The worſhip of Ham was introduced by the Amonians in-

[30] Nonni Dionyſiaca. l. xl. p. 306.

Phrygia and Aſia Minor: and in thoſe parts the Poet makes Ampelus chiefly converſant.

[31] Ηδη γαρ Φρυγιης ὑπο δειραδι κερος αθυρων
Αμπελος ηεξητο νεοτρεφες ερνος ερωτων.

He ſpeaks of his bathing in the waters, and riſing with freſh beauty from the ſtream, like the morning ſtar from the ocean.

[32] Πακτωλῳ ποτε και συ τεον σελας, οφρα φανειη
Αμπελος αντελλων, ἁτε φωσφορος—
Κοσμησει στεο καλλος ὁλον Πακτωλιον ὑδωρ.

In all theſe inſtances there are alluſions to a hiſtory, which will hereafter be fully diſcuſſed. Ovid ſeems to make Ampelus a native of Thrace; and ſuppoſes him to have been the ſon of a ſatyr by one of the nymphs in that country:

[33] Ampelon intonſum, Satyro Nymphâque creatum,
Fertur in Iſmariis Bacchus amâſſe jugis.

But however they may have miſtaken this perſonage, it is certain that in early times he was well known, and highly reverenced. Hence wherever the Amonians ſettled, the name of Ampelus will occur: and many places will be found to have been denominated from the worſhip of the Deity under this ſacred title. We learn from Stephanus Byzantinus, [34] *that,*

[31] Nonni Dion. l. x. p. 278.

[32] Nonni Dion. l. xi. p. 296.

[33] Ovid. Faſt. l. 3. v. 409.

[34] Αμπελος, πολις της Λιγυστικης· Ἑκαταιος εν Ευρωπῃ· εστι δε ακρα Τορωναιων Αμπελος λεγομενη· εστι και ἑτερα ακρα της Σαμου· και αλλη εν Κυρηνῃ. Αγροιτας δε δυο πολεις φησι, την μεν ανω, την δε κατω· εστι δε και Ιταλιας ακρα, ϗ λιμην. Steph. Byzant.

Καλειται μεν ουν και ακρα τις Αμπελος. Strabo of Samos. l. 14. p. 944.

according to Hecatæus in his Europa, Ampelus was the name of a city in Liguria. There was likewiſe a promontory in the diſtrict of Torone called Ampelus: a like promontory in Samos: another in Cyrene. Agrœtas mentions two cities there, an upper, and a lower, of that name. There was likewiſe a harbour in Italy ſo called. We read of a city [35] Ampeloëſſa in Syria, and a nation in Lybia called Ampeliotæ: Αμπελιωται δε εθνος Λιβυης. Suidas. Alſo Ampelona in Arabia: and a promontory Ampeluſia near Tingis in Mauritania. In all theſe places, however diſtant, the Amonians had made ſettlements. Over againſt the iſland Samos ſtood the ſacred promontory, Mycale in Ionia. This too was called Ampelus, according to Heſychius, as the paſſage is happily altered by Albertus, and others. Αμπελος, μηχανη, και ακρα Μυκαλης, ηγουν ορος. From the words ηγουν ορος one might infer, that Ampelus was no uncommon name for a mountain in general; ſo far is certain that many ſuch were ſo denominated: which name could not relate to αμπελος, the vine; but they were ſo called from the Deity, to whom they were [36] ſacred. Many of theſe places were barren crags, and rocks of the ſea, ill ſuited to the cultivation of the [37] vine. And not only eminences

[35] Ampeluſia called Κωττης ακρον. Ptolemy. l. 4. ſo named according to Strabo απο Κωτεων, or Κωταιων, not far from a city Zilis, and Cota. See Pliny. l. 5. c. 1.

Promontorium Oceani extimum Ampeluſia. Pliny. l. 5. c. 1.

Ampelona. Pliny. l. 6. c. 28.

[36] Απο Αμπελης ακρης επι Καταιραιην ακρην. Herodotus. l. 7. c. 123.

Αμπελος ακρα, in Crete. Ptolemy. See Pliny. l. 4. c. 12.

[37] In Samos was Αμπελος ακρα· εστι δε ουκ ευοινος. Strabo. l. 14. p. 944.

nences were ſo called, but the ſtrand and ſhores alſo for the ſame reaſon: becauſe here too were altars, and pillars to this God. Hence we read in Heſychius: Αμπελος—αιγιαλος—Κυρηναιοις αιγιαλος. *By Ampelus is ſignified the ſea ſhore; or Ampelus among the people of Cyrene ſignifies the ſea ſhore.*

From what has been ſaid, we may be aſſured, that Ampelus, and Omphalus, were the ſame term originally; however varied afterwards, and differently appropriated. They are each a compound from Omphe; and relate to the oracular Deity. Ampelus at Mycale in Ionia was confeſſedly ſo denominated from its being a ſacred [38] place, and abounding with waters, by which people, who drank them, were ſuppoſed to be inſpired. They are mentioned in an ancient oracle quoted by Euſebius[39]: Εν Διδυμων γυαλοις Μυκαλησιον ΕΝΘΕΟΝ ὑδωρ. I have mentioned that all fountains were eſteemed ſacred; but eſpecially thoſe which had any præternatural quality, and abounded with exhalations. It was an univerſal notion that a divine energy proceeded from theſe effluvia; and that the perſons, who reſided in their vicinity, were gifted with a prophetic quality. Fountains of this nature from the divine influence, with which they were ſuppoſed to abound, the Amonians ſtiled Ain Omphe, ſive

Some places were called more ſimply Ampe.
See Herodotus of Ampi in the Perſian Gulf. l. 6. c. 20.
Αμπη of Tzetzes. See Cellarius.
[38] Μυκαλης χωριον ἱερον. Herodotus. l. 1. c. 148.
[39] Præp. Evan. l. 5. c. 16.

fontes

fontes Oraculi. Theſe terms, which denoted the fountain of the prophetic God, the Greeks contracted to Νυμφη, a Nymph: and ſuppoſed ſuch a perſon to be an inferior Goddeſs, who preſided over waters. Hot ſprings were imagined to be more immediately under the inſpection of the nymphs: whence Pindar ſtiles ſuch fountains [40] Θερμα Νυμφαν λετρα. The temple of the Nymphæ Ionides in Arcadia ſtood cloſe to a fountain of great [41] efficacy. The term Nympha will be found always to have a reference to [42] water. There was in the ſame region of the Peloponneſus a place called Νυμφας, Nymphas; which was undoubtedly ſo named from its hot ſprings: [43] Καταῤῥειται γαρ ὑδατι—— Νυμφας: *for Nymphas—abounded with waters.* Another name

[40] Pindar. Olymp. Ode 12.

Νυμφαι εισι εν τῳ φρεατι. Artemidorus Oneirocrit. l. 2. c. 23.

[41] Νυμφων ἐστιν ἱερον επι τῃ πηγῃ.—λεομενοις δ'ε εν τῃ πηγῃ καματων τε ἐστι και αλγηματων παντων ἰαματα. Pauſanias. l. 6. p. 510.

[42] Νυμφικα, and Λετρα, are put by Heſychius, as ſynonomous.

Omnibus aquis Nymphæ ſunt præſidentes. Servius upon Virgil. Eclog. 1.

Thetis was ſtiled Nympha, merely becauſe ſhe was ſuppoſed to be water. Thetidem dici voluerunt aquam, unde et *Nympha* dicta eſt. Fulgentij Mythолog. c. viii. p. 720.

[43] Pauſanias. l. 8. p. 670.

Young women were by the later Greeks, and by the Romans, ſtiled Nymphæ; but improperly. Nympha vox, Græcorum Νυμφα, non fuit ab origine Virgini ſive Puellæ propria: ſed ſolummodo partem corporis denotabat. Ægyptijs, ſicut omnia animalia, lapides, frutices, atque herbas, ita omne membrum atque omnia corporis humani loca, aliquo dei titulo mos fuit denotare. Hinc cor nuncupabant Ath, uterum Mathyr, vel Mether: et fontem fæmineum, ſicut et alios fontes, nomine Ain Omphe, Græce νυμφη, inſignibant: quod

ab

name for theſe places was Ain-Ades, the fountain of Ades, or the Sun: which in like manner was changed to Ναιαδες, Naiades, a ſpecies of Deities of the ſame claſs. Fountains of bitumen in Suſiana and Babylonia were called Ain-Aptha, the fountains of Aptha, the God of fire: which by the Greeks was rendered Naptha, a name given to [44] bitumen. As they changed Ain Omphe to Numpha, a Goddeſs; they accordingly denominated the place itſelf Νυμφειον, Nymphæum: and wherever a place occurs of that name, there will be found ſomething particular in its circumſtances. We are told by [45] Pliny, that the river Tigris, being ſtopped in its courſe by the mountains of Taurus, loſes itſelf under ground, and riſes again on the other ſide at Nymphæum. According to Marcellinus it ſeems to be at Nymphæum, that it ſinks into the earth. Be it as it may, this, he tells us, is the place where that fiery matter called naptha iſſued: from whence

ab Ægyptijs ad Græcos derivatum eſt.—Hinc legimus, Νυμφη πηγη, και νεογαμος γυνη, νυμφην δε καλεσι κτλ. Suidas.

Παρ' Αθηναιοις ἡ τε Διος μητηρ, Νυμφη. Ibidem.

[44] Naptha is called Apthas by Simplicius in Categoric. Ariſtotelis. Και ὁ Αφθας δεχεται προῤῥωθεν τε πυρος εἰδος. The ſame by Gregory Nyſſen is contracted, and called after the Ionic manner Φθης: ὡσπερ ὁ καλουμενος Φθης εξαπτεται. Liber de animâ. On which account theſe writers are blamed by the learned Valeſius. They are however guilty of no miſtake; only uſe the word out of compoſition. Ain-Aptha, contracted Naptha, was properly the fountain itſelf: the matter which proceeded from it was ſtiled Apthas, Pthas, and Ptha. It was one of the titles of the God of fire, called Apha-Aſtus, the Hephaſtus of the Greeks; to whom this inflammable ſubſtance was ſacred.

See Valeſij notæ in Amm. Marcellinum. l. 23. p. 285.

Epirus was denominated from the worſhip of fire; and one of its rivers was called the Aphas.

[45] Pliny. l. 31. p. 333.

un-

undoubtedly the place had its name. [46] Bitumen naſcitur prope lacum Soſingitem, cujus alveo Tigris voratus, fluenſque ſubterraneus, procurſis ſpatiis longis, emergit. Hîc et Naptha gignitur ſpecie piceâ. In his pagis hiatus conſpicitur terræ, unde halitus lethalis exſurgens, quodcunque animal prope conſiſtit, odore gravi conſumit. There was an iſland of the like nature at the mouth of the river Indus, which was ſacred to the Sun, and ſtiled Cubile [47] Nympharum: in quâ nullum non animal abſumitur. In Athamania was a temple of the Nymphs, or [48] Nymphæum; and near it a fountain of fire, which conſumed things brought near to it. Hard by Apollonia was an eruption of bituminous matter, like that in Aſſyria: and this too was named [49] Nymphæum. The ſame author (Strabo) mentions, that in Seleucia, ſtiled Pieria, there was a like bituminous eruption, taken notice of by Poſidonius; and that it was called Ampelitis: [50] Την Αμπελιτην γην ασφαλτωδη, την εν Σελευκειᾳ τη Πιεριᾳ μεταλλευομενην. The hot ſtreams, and poiſonous effluvia near Puteoli and lake Avernus are well known. It was eſteemed a place of great ſanctity; and people of a prophetic character are ſaid to have here reſided. Here was a [51] Nymphæum, ſuppoſed to

[46] Marcellinus. l. 23. p. 285.

[47] Pliny. l. 6. p. 326.

[48] Strabo. l. 7. p. 487. See Antigoni Caryſtii Mirabilia. p. 163.

[49] Εν τη χωρᾳ των Απολλωνιατων καλειται τι Νυμφαιον· πετρα δε εϛι πυρ αναδιδουσα· ὑπ' αυτη δε κρηναι ῥεουσι χλιαρου Ασφαλτου. Strabo. l. 7. p. 407.

[50] Strabo. Ibidem. l. 7. p. 487. He ſuppoſes, that it was called Ampelitis from αμπελος, the vine: becauſe its waters were good to kill vermin, Αχος της φθειριωσης αμπελου. A far fetched etymology. Neither Strabo, nor Poſidonius, whom he quotes, conſiders that the term is of Syriac original.

[51] Philoſtrati vita Apollonii. l. 8. c. 4. p. 416.

have

have been an oracular temple. There was a method of divination at Rome, mentioned by [52] Dion Caſſius, in which people formed their judgment of future events from the ſteam of lighted frankincenſe. The terms of inquiry were remarkable: for their curioſity was indulged in reſpect to every future contingency, excepting death and marriage. The place of divination was here too called [53] Nymphæum. Pauſanias takes notice of a cavern near Platea, which was ſacred to the Nymphs of Cithæron: Ὑπερ δε της κορυφης, εφ' ἡ τον δωμον ποιευται, πεντε πε μαλιςα και δεκα ὑποκαταβαντι ςαδιες ΝΥΜΦΩΝ εςιν αντρον Κιθαιρωνιδων—ΜΑΝΤΕΥΕΣΘΑΙ δε τας Νυμφας το αρχαιον αυτοθι εχει λογος. We find that the Nymphs of this place had been of old prophetic. Evagrius mentions a ſplendid building at Antioch called Nymphæum, remarkable [54] Ναματων πλετῳ, for the advantage of its waters. There was a Nymphæum at Rome mentioned by Marcellinus. [55] Septemzodium celebrem locum, ubi Nymphæum Marcus condidit Imperator. Here were the Thermæ Antonianæ. As from Ain Ompha came Nympha; ſo from Al Ompha was derived Lympha. This differed from Aqua, or common water, as being of a ſacred, and prophetic nature. The ancients thought, that all mad perſons were gifted with divination; and they were in conſequence of it ſtiled *Lymphati*.

From what has preceded, we may perceive that there once

[52] Dionis Hiſtoria Romana. Johannis Roſin: Antiq. l. 3. c. 11.

[53] Pauſanias. l. 9. p. 718.

[54] Evagrius. l. 3. c. 12.

[55] Marcellinus. l. 15. c. 7. p. 68.

exiſted

exiſted a wonderful reſemblance in the rites, cuſtoms, and terms of worſhip, among nations widely ſeparated. Of this, as I proceed, many inſtances will be continually produced. I have already mentioned, that this ſimilitude in terms, and the religious ſyſtem, which was ſo widely propagated, were owing to one great family, who ſpread themſelves almoſt univerſally. Their colonies went abroad under the ſanction and direction of their prieſts; and carried with them both the rites and the records of their country. Celſus took notice of this; and thought that people payed too little attention to memorials of this nature. He mentions particularly the oracular temples at Dodona, at Delphi, at Claros, with thoſe of the Branchidæ and Amonians: at the ſame time paſſing over many other places, from whoſe prieſts and votaries the whole earth ſeemed to have been peopled[56]. Τα μεν ὑπο της Πυθιας, η Δωδωνιων, η Κλαριϑ, η εν Βραγχιδαις, η εν Αμμωνος, ὑπο μυριων τε αλλων θεοπροπων προειρημενα, ὑφ' ὡν επιεικως πασα γη κατῳκιϑη, ταυτα μεν ουδενι λογῳ τιθενται. As colonies went abroad under the influence, and direction of their tutelary Deities; thoſe Deities were ſtiled Ἡγεμονες, and Αρχηγεται: and the colony was denominated from ſome ſacred title of the God. A colony was planted at Miletus; of which the conducting Deity was Diana. [57]Σε γαρ ποιησατο Νηλευς Ἡγεμονην. This Goddeſs is ſtiled πολυπτολις, becauſe this office was particularly aſcribed to her:

[56] Celſus apud Originem. l. 7. p. 333.
See alſo Plutarch. de Oraculorum defectu.
[57] Callimachus. Hymn to Diana. v. 226.

and ſhe had many places under her patronage. Jupiter accordingly tells her:

[58] Τρις δεκα τοι πτολιεθρα, και εκ ἑνα πυργον οπασσω.

Thrice ten fair cities ſhall your portion be,
And many a ſtately tower.

Apollo likewiſe was called Οικτιστης and Αρχηγετης, from being the ſuppoſed founder of cities; which were generally built in conſequence of ſome oracle.

[59] Φοιβῳ δ' εσπομενοι πολεας διεμετρησαντο
Ανθρωποι· Φοιβος γαρ αει πολιεσσι φιλησει
Κτιζομεναις· αυτος δε θεμειλια Φοιβος ὑφαινει.

'Tis through Apollo's tutelary aid,
That men go forth to regions far remote,
And cities found: Apollo ever joys
In founding cities.

What colony, ſays [60] Cicero, did Greece ever ſend into Ætolia, Ionia, Aſia, Sicily or Italy, without having firſt conſulted about every circumſtance relative to it, either at Delphi, or Dodona, or at the oracle of Ammon. And Lucian ſpeaks to the ſame purpoſe. [61] Ουτε πολεας ῳκιζον, ουδε τειχεα περιεβαλλοντο——πριν αν δη παρα Μαντεων ακουσαι ἑκαστα. *People would not venture to build cities, nor even raiſe the walls, till they had made proper enquiry among thoſe, who were prophetically gifted, about the ſucceſs of their operations.*

[58] Callimachus. ibid. v. 33.
Πολλας δε ξυνη πολεας.
[59] Callimachus. Hymn to Apollo. v. 56.
[60] Cicero de naturâ Deorum. l. 1.
[61] Lucian. Aſtrolog. v. 1. p. 993.

PATOR

PATOR and PATRA.

I Cannot help thinking that the word πατηρ, pater, when uſed in the religious addreſſes of the Greeks and Romans, meant not, as is ſuppoſed, a father, or parent; but related to the divine influence of the Deity, called by the people of the eaſt, Pator, as I have [1] ſhewn. From hence I ſhould infer, that two words, originally very diſtinct, have been rendered one and the [2] ſame. The word pater, in the common acceptation, might be applicable to Saturn; for he was ſuppoſed to have been the father of all the Gods, and was therefore ſo entitled by the ancient poet Sulpitius.

[3] Jane pater, Jane tuens, Dive biceps, biformis,
O, cate rerum ſator, O, principium Deorum.

But when it became a title, which was beſtowed upon Gods of every denomination, it made Jupiter animadvert with ſome warmth upon the impropriety, if we may credit Lucilius:

[1] See in the former treatiſe, inſcribed Ομφη.

[2] Are not all the names, which relate to the different ſtages of manhood, as well as to family cognation, taken from the titles of prieſts, which were originally uſed in temples; ſuch as Pater, Vir, Virgo, Puer, Mater, Matrona, Patronus, Frater, Soror, Αδελφος, Κωρος?

[3] Verſes from an ancient Choriambic poem, which are quoted by Terentianus Maurus de Metris.

[4] Ut nemo ſit noſtrum, quin pater optimus Divôm eſt:
Ut Neptunus pater, Liber, Saturnus pater, Mars,
Janus, Quirinus, pater, omnes dicamur ad unum.

And not only the Gods, but the Hierophantæ in moſt temples; and thoſe prieſts in particular, who were occupied in the celebration of myſteries, were ſtiled Patres: ſo that it was undoubtedly a religious term imported from Egypt, the ſame as Pator, and Patora, before mentioned. I have taken notice, that the Pateræ of Curtius were the prieſts of Hamon: but that writer was unacquainted with the true meaning of the word; as well as with the pronunciation, which ſeems to have been penultimâ productâ. The worſhip of Ham, or the Sun, as it was the moſt ancient, ſo it was the moſt univerſal of any in the world. It was at firſt the prevailing religion of Greece; and was propagated over all the ſea coaſt of Europe: from whence it extended itſelf into the inland provinces. It was eſtabliſhed in Gaul and Britain; and was the original religion of this iſland, which the Druids in after times adopted. That it went high in the north is evident from Auſonius, who takes notice of its exiſting in his time. He had relations, who were prieſts of this order and denomination: and who are on that account complimented by him in his ode to Attius Patera [5] Rhetor.

Tu Boiocaſiis ſtirpe Druidarum ſatus,
Si fama non fallat fidem,

[4] Lucilii Fragmenta.

[5] Ode of Auſonius to Attius Patera Rhetor in Profeſſorum Burdigalenſium commemoratione. Ode 10.

Beleni

Beleni ſacratum ducis e templo genus,
Et inde vobis nomina,
Tibi Pateræ: ſic miniſtros nuncupant
Apollinares Myſtici.
Fratri, Patrique nomen a Phœbo datum,
Natoque de Delphis tuo.

He mentions, that this worſhip prevailed particularly in Armorica; of which country his relations were natives.

[6] Nec reticebo Senem,
Nomine Phœbicium,
Qui Beleni Ædituus,
Stirpe ſatus Druidûm,
Gentis Armoricæ.

Belin, the Deity, of whom he ſpeaks, was the ſame as [7] Bel and Balen of Babylonia, and Canaan; the Orus and Apollo of other nations. Herodian takes notice of his being worſhiped by the people of Aquileia; and ſays, that they called him Belin, and paid great reverence, eſteeming him the ſame as [8] Apollo.

The true name of the Amonian prieſts I have ſhewn to have been Petor or Pator; and the inſtrument, which they held in their hands, was ſtiled Petaurum. They uſed to dance round a large fire in honour of the Sun, whoſe orbit

[6] Auſonius. Ode 4.

[7] He is called Balen by Æſchylus. Perſæ. p. 156. Βαλην, αρχαιος Βαλην.

[8] Βελιν δε καλεσι τουτον· σεβεσι δε υπερφυως, Απολλωνα ειναι εθελοντες. Herodian. l. 8. of the Aquileians.

Inſcriptio vetus Aquileiæ reperta. APOLLINI. BELENO. C. AQUILEIENS. FELIX.

they

they affected to deſcribe. At the ſame time they exhibited other feats of activity, to amuſe the votaries, who reſorted to their temples. This dance was ſometimes performed in armour, eſpecially in Crete: and being called Pyrrhic was ſuppoſed to have been ſo named from Pyrrhus, the ſon of Achilles. But when was he in Crete? Beſides it is ſaid to have been practiſed by the Argonautic heroes before his time. It was a religious dance, denominated from fire, with which it was accompanied.

[9] Αμφι δε δαιομενοις ευρυν χορον εστησαντο,
Καλον Ιηπαιηον', Ιηπαιηονα Φοιβον
Μελπομενοι.

It was originally an Egyptian dance in honour of Hermes; and practiſed by the Pataræ or Prieſts. In ſome places it was eſteemed a martial exerciſe; and exhibited by perſons in armour, who gave it the name of Betarmus. We have an inſtance of it in the ſame poet.

[10] Αμυδις δε νεοι Ορφηος ανωγη
Σκαιροντες Βηταρμον ενοπλιον ορχησαντο,
Και σακεα ξιφεεσσιν υπεκτυπον.

Βηταρμος, Betarmus, was a name given to the dance from the temple of the Deity, where it was probably firſt practiſed. It is a compound of Bet Armes, or Armon, called more properly Hermes, and Hermon. Bet and Beth among the Amonians denoted a temple. There is reaſon to think that the circular dances of the Derviſes all over the eaſt are remains

[9] Apollonius Rhodius. Argonautic. l. 2. v. 703.
[10] Apollonius Rhodius. l. 1. v. 1135.

of

of theſe ancient cuſtoms. In the firſt ages this exerciſe was eſteemed a religious rite, and performed by people of the temple, where it was exhibited: but in aftertimes the ſame feats were imitated by ropedancers, and vagrants, called Petauriſtæ, and Petauriſtarii; who made uſe of a kind of pole, ſtiled petaurum. Of theſe the Roman writers make frequent mention; and their feats are alluded to by Juvenal:

[11] An magis oblectant animum jactata petauro
Corpora, quique ſolent rectum deſcendere funem?

Manilius likewiſe gives an account of this people, and their activity; wherein may be obſerved ſome remains of the original inſtitution:

[12] Ad numeros etiam ille ciet cognata per artem
Corpora, quæ valido ſaliunt excuſſa petauro:
Membraque *per flammas orbeſque* emiſſa flagrantes,
Delphinûmque ſuo per inane imitantia motu,
Et viduata volant pennis, et in aëre ludunt.

I have ſhewn, that the Pateræ, or Prieſts, were ſo denominated from the Deity ſtiled Pator; whoſe ſhrines were named Patera, and Petora. They were oracular temples of the Sun; which in aftertimes were called Petra, and aſcribed to other Gods. Many of them for the ſake of mariners were erected upon rocks, and eminences near the ſea: hence the term πετρα, petra, came at length to ſignify any rock or ſtone, and to be in a manner confined to that meaning. But in the firſt ages it was ever taken in a religious ſenſe; and related to the ſhrines of Oſiris, or the Sun, and to the oracles, which

[11] Juvenal. Sat. 14. v. 265.
[12] Manilius. l. 5. v. 434.

were ſuppoſed to be there exhibited. Thus Olympus near Piſa, though no rock, but a huge mound, or hill ([13] Περι γαρ τον Κρονιον ΛΟΦΟΝ αγεται τα Ολυμπια) was of old termed Petra, as relating to oracular influence. Hence Pindar ſpeaking of Iämus, who was ſuppoſed to have been conducted by Apollo to Olympia, ſays, *that they both came to the Petra Elibatos upon the lofty Cronian mount: there Apollo beſtowed upon Iämus a double portion of prophetic knowledge.*

[14] Ἱκοντο δ' ὑψηλοιο Πετραν
Αλιβατα Κρονια,
Ενθ' οἱ ωπασε θησαυρον
Διδυμον ΜΑΝΤΟΣΥΝΑΣ.

The word Ηλιβατος, Elibatos, was a favourite term with Homer, and other poets; and is uniformly joined with Petra. They do not ſeem to have known the purport of it; yet they adhere to it religiouſly, and introduce it wherever they have an opportunity. Ηλιβατος is an Amonian compound of Eli-Bat, and ſignifies ſolis domus, vel [15] templum. It was the name of the temple, and ſpecified the Deity there worſhiped. In like manner the word Petra had in great meaſure loſt its meaning; yet it is wonderful to obſerve how induſ-

[13] Phavorinus.

Ἡ Ολυμπια πρωτον Κρονιος λοφος ελεγετο. Scholia in Lycophron. v. 42.

Σωτηρ ὑψινεφες Ζευ, Κρονιον τε ναιων λοφον. Pindar. Olymp. Ode 5. p. 43.

[14] Pindar. Olympic Ode 6. p. 52.

Apollo was the ſame as Iämus; whoſe prieſts were the Iämidæ, the moſt antient order in Greece.

[15] It is a word of Amonian original, analogous to Eliza-bet, Bet-Armus, Bet-Tumus in India, Phainobeth in Egypt.

triouſly

triouſly it is introduced by writers, when they ſpeak of ſacred and oracular places. Lycophron calls the temple at Elis [16] Λευραν Μολπιδος πετραν: and the Pytho at Delphi is by Pindar ſtiled Petraëſſa: [17] Επει Πετραεσσας ελαυνων ικετ' εκ Πυθωνος. Orchomenos was a place of great antiquity; and the natives are ſaid to have worſhiped Petra, which were ſuppoſed to have fallen from [18] heaven. At Athens in the Acropolis was a ſacred cavern, which was called Petræ Macræ, Petræ Cecropiæ.

[19] Αγε τοινυν, οιδα Κεκροπιας πετρας,
Προσβορρον αντρον, ας Μακρας κικλησκομεν.

I have ſhewn that people of old made uſe of caverns for places of worſhip: hence this at Athens had the name of Petra, or temple. [20] It is ſaid of Ceres, that, after ſhe had wandered over the whole earth, ſhe at laſt repoſed herſelf upon a ſtone at Eleuſis. They in like manner at Delphi ſhewed the petra, upon which the Sibyl Herophile at her firſt arrival ſat [21] down. In ſhort there is in the hiſtory of every oracular temple ſome legend about a ſtone; ſome reference to the word Petra. To clear this up it is neceſſary to obſerve, that, when the worſhip of the Sun was almoſt univerſal, this was one name of that Deity even among the Greeks.

[16] Lycophron. v. 159. here they ſacrificed Ζηνι Ομβριῳ.

[17] Pindar. Olymp. Ode 6. p. 51.

[18] Τας μεν δη πετρας σεβεσι τε μαλιστα, και τῳ Ετεοκλει φασιν αυτας πεσειν εκ τε ουρανε. Pauſanias. l. 9. p. 786.

[19] Euripides in Ione. v. 935. See Radicals. p. 67. Macar.

[20] Clemens Alexand. Strom. l. 1. p. 358.

[21] Pauſanias. l. 10. p. 825.

They called him Petor, and Petros; and his temple was ſtiled Petra. This they oftentimes changed to λιθος; ſo little did they underſtand their own mythology. There were however ſome writers, who mentioned it as the name of the Sun, and were not totally ignorant of its meaning. This we may learn from the Scholiaſt upon Pindar. [22] Περι δε τε Ἡλιε οἱ φυσικοι φασιν, ὡς λιθος καλειται ὁ Ἡλιος. Και Αναξαγορε γενομενον Ευριπιδην μαθητην, Πετρον ειρηκεναι τον Ἡλιον δια των προκειμενων.

Ὁ γαρ Μακαριος, κ'εκ ονειδιζω τυχας,
Διος πεφυκως, ὡς λεγεσι, Ταντα̣λος,
Κορυφης ὑπερτελλοντα δειμαινων ΠΕΤΡΟΝ,
Αερι ποτα̣ται, και τινει ταυτην δικην.

The ſame Scholiaſt quotes a ſimilar paſſage from the ſame writer, where the Sun is called Petra.

[23] Μολοιμι την ουρανε μεσαν
Χθονος τε τεταμενην αιωρημασι πετραν,
Αλυσεσι χρυσεαις φερομενην.

If then the name of the Sun, and of his temples, was among the ancient Grecians Petros, and Petra; we may eaſily account for that word ſo often occurring in the accounts of his worſhip. The Scholia above will moreover lead us to diſcover, whence the ſtrange notion aroſe about the famous Anaxagoras of Clazomenæ; who is ſaid to have propheſied, that a ſtone would fall from the Sun. All, that he had averred, may be ſeen in the relation of the Scholiaſt above: which amounts

[22] Pindar. Olymp. Ode 1. p. 8.
[23] Scholia in Pindar. Olymp. Ode 1. p. 8.

only

only to this, that Petros was a name of the Sun. It was a word of Egyptian original, derived from Petor, the ſame as Ham, the Iämus of the ancient Greeks. This Petros ſome of his countrymen underſtood in a different ſenſe; and gave out, that he had foretold a ſtone would drop from the Sun. Some were idle enough to think that it was accompliſhed: and in conſequence of it pretended to ſhew at Ægoſpotamos the very [25] ſtone, which was ſaid to have fallen. The like ſtory was told of a ſtone at Abydus upon the Helleſpont: and Anaxagoras was here too ſuppoſed to have been the prophet [26]. In Abydi gymnaſio ex eâ cauſâ colitur hodieque modicus quidem (lapis), ſed quem in medio terrarum caſurum Anaxagoras prædixiſſe narratur. The temples, or Petra here mentioned, were Omphalian, or Oracular: hence they were by a common miſtake ſuppoſed to have been in the center of the habitable globe. They were alſo Ηλιβατοι Πετραι: which Elibatos the Greeks derived from βαινω deſcendo; and on this account the Petra were thought to have fallen from the [27] Sun. We may by this clue unravel the myſterious ſtory of Tantalus; and account for the puniſhment, which he was doomed to undergo.

[28] Κορῳ δ' ἑλεν
Αταν ὑπεροπλον,
Ταν ὁι πατηρ ὑπερκρεμασε,
Καρτερον αυτῳ λιθον,

[25] Diogenes Laertius: Vita Anaxagoræ.
[26] Pliny. l. 2. c. 58. p. 102.
[27] Ηλιβατον πετραν they conſtrued λιθον αφ' ἡλιυ βαινομενον.
[28] Pindar. Olympic. Ode 1. p. 8.

Τον αει μενοινων κεφαλας βαλειν
Ευφροσυνας αλαται.

The unhappy Tantalus
From a ſatiety of ~~happineſs~~ bliſs
Underwent a cruel reverſe.
He was doom'd to ſit under a huge ſtone,
Which the father of the Gods
Kept over his head ſuſpended.
Thus he ſat
In continual dread of its downfal,
And loſt to every comfort.

It is ſaid of Tantalus by ſome, that he was ſet up to his chin in water, with every kind of fruit within reach: yet hungry as he was and thirſty, he could never attain to what he wanted; every thing, which he caught at, eluding his efforts. But from the account given above by [29] Pindar, as well as by [30] Alcæus, Alcman, and other writers, his puniſhment conſiſted in having a ſtone hanging over his head; which kept him in perpetual fear. What is ſtiled λιθος, was I make no doubt originally Petros; which has been miſinterpreted a ſtone. Tantalus is termed by Euripides ακολαστος την γλωσσαν, a man of an ungovernable tongue: and his hiſtory at bottom relates to a perſon, who revealed the myſteries, in which he had been [31] initiated. The Scholiaſt upon

[29] Τον ὑπερ κεφαλας Τανταλῳ λιθον. Pindar. Iſthm. Ode 8. p. 482.

[30] Αλκαιος, και Αλκμαν λιθον φασιν ἐπαιωρεισθαι Τανταλῳ. Scholia upon Pindar. Olymp. Ode 1. p. 8.

[31] Ινα λεγει το τοξευμα, και οργια μανθανε σιγης. Anthолog.

Lycophron deſcribes him in this light; and mentions him as a prieſt, who out of good nature divulged ſome ſecrets of his cloiſter; and was upon that account ejected from the ſociety[32]. Ὁ Τανταλος ευσεβης και θεοσεπτωρ ην Ἱερευς, και φιλανθρωπια τα των θεων μυστηρια τοις αμυητοις ὑστερον ειπων, εξεβληθη τυ ἱερυ καταλογυ. The myſteries, which he revealed, were thoſe of Oſiris, the Sun: the Petor, and Petora of Egypt. He never afterwards could behold the Sun in its meridian, but it put him in mind of his crime: and he was afraid that the vengeance of the God would overwhelm him. This Deity, the Petor, and Petora of the Amonians, being by the later Greeks expreſſed Petros, and Petra, gave riſe to the fable above about the ſtone of Tantalus. To this ſolution the ſame Scholiaſt upon Pindar bears witneſs, by informing us, [33] that the Sun was of old called a ſtone: and that ſome writers underſtood the ſtory of Tantalus in this light; intimating that it was the Sun, which hung over his head to his perpetual terror. [34] Ενιοι ακουσι τον λιθον επι τυ ἡλιυ —και επηωρειθαι αυτυ (Τανταλυ) τον ἡλιον, ὑφ' ᾧ δειματυσθαι, και καταπτησσειν. And again, Περι δε τυ ἡλιυ οἱ φυσικοι λεγουσιν, ὡς λιθος (it ſhould be πετρα) καλειται ὁ ἡλιος. *Some underſtand, what is ſaid in the hiſtory about the ſtone, as relating to the Sun: and they ſuppoſe that it was the Sun, which hung over his head to his terror and confuſion. The naturaliſts ſpeaking of the Sun often call him a ſtone, or petra.*

[32] Scholia upon Lycophron. v. 152.

[33] Scholia upon Pindar. Olymp. Ode 1. p. 8.

[34] Pindar. Scholia. Ibidem.

By

By laying all theſe circumſtances together, and comparing them, we may, I think, not only find out wherein the miſtake conſiſted; but likewiſe explain the grounds, from whence the miſtake aroſe. And this clue may lead us to the detection of other fallacies, and thoſe of greater conſequence. We may hence learn the reaſon, why ſo many Deities were ſtiled Πετραιοι, Petræi. We read of [35] Μιθρας, ὁ θεος εκ πετρας, *Mithras, the Deity out of the rock*; whoſe temple of old was really a rock or cavern. The ſame worſhip ſeems to have prevailed in ſome degree in the weſt; as we may judge from an ancient inſcription at Milan, which was dedicated [36] Herculi in Petrâ. But all Deities were not ſo worſhiped: and the very name Petra was no other than the ſacred term Petora, given to a cavern, as being eſteemed in the firſt ages an oracular temple. And ſome reverence to places of this ſort was kept up a long time. We may from hence underſtand the reaſon of the prohibition given to ſome of the early proſelytes to Chriſtianity, that they ſhould no more [37] ad petras vota reddere: and by the ſame light we may poſſibly explain that paſſage in Homer, where he ſpeaks of perſons entering into compacts under oaks, and rocks, as places of [38] ſecurity. The oak was

[35] Juſtin. Martyr ad Tryphonem. p. 168. The rites of Mithras were ſtiled Patrica.

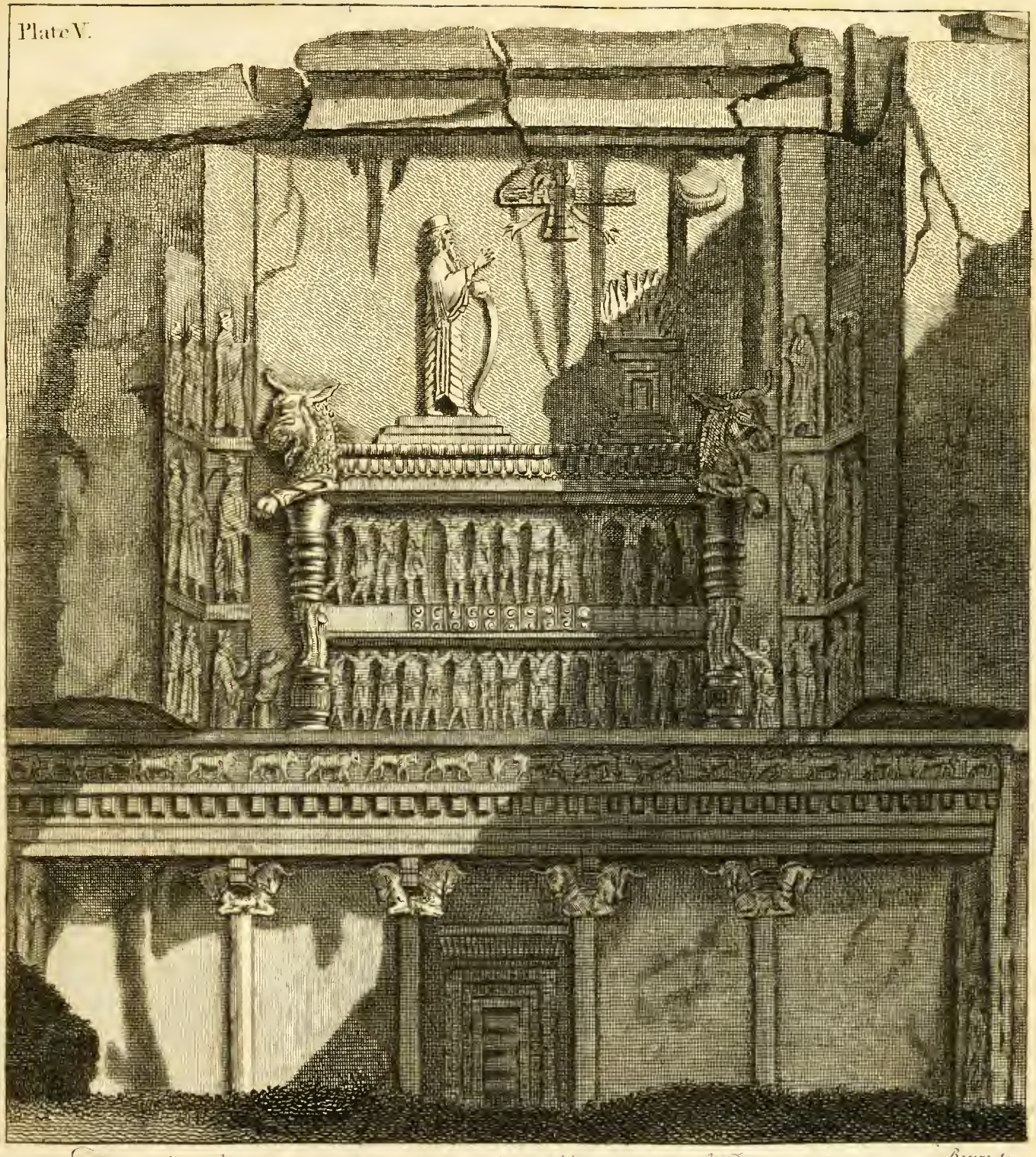
[36] Gruter. Inſcript. p. xlix. n. 2.

[37] Indiculus Paganiarum in Conſilio Leptinenſi ad ann. Chriſti 743. See du Freſne Gloſs. and Hoffman. Petra.
Nullus Chriſtianus ad fana, vel ad Petras vota reddere præſumat.

[38] Ου μεν πως νυν εστιν ὑπο δρυος, ουδ' ὑπο πετρης
Τῳ οαριζεμεναι, ἁτε παρθενος, ηϊθεος τε,
Παρθενος, ηϊθεος τ' οαριζετον αλληλοισιν. Homer. Iliad. χ. v. 126.
Λιθομοται, δημηγοροι, επι τα λιθα ομνυντες. Heſychius.

ſacred

Plate V.



Temple of **Mithras Petræus** *in the Mountains of Persia. From Le Bruyn.* Bacon sc.

ſacred to Zeus, and called Sar-On: and Petra in its original ſenſe being a temple, muſt be looked upon as an aſylum. But this term was not confined to a rock or cavern: every oracular temple was ſtiled Petra, and Petora. Hence it proceeded that ſo many Gods were called Θεοι Πετραιοι, and Πατρωοι. Pindar ſpeaks of Poſeidon Petraios; [39] Παι Ποσειδωνος Πετραιε: under which title Neptune was worſhiped by the Theſſalians: but the latter was the more common title. We meet in Pauſanias with Apollo Patroüs, and with [40] Ζευς Μειλιχιος, and Αρτεμις Πατρωα; alſo [41] Bacchus Πατρωος, Zeus Patroüs, and Veſta Patroa, together with other inſtances.

The Greeks, whenever they met with this term, even in regions the moſt remote, always gave it an interpretation according to their own preconceptions; and explained θεοι Πατρωοι, the oracular Deities, by Dii Patrii, or the Gods of

[39] Pindar. Pyth. Ode 4. p. 248.

Πετραιος τιμαται Ποσειδων παρα Θετταλοις. Scholia ibidem.

[40] Zeus was repreſented by a pyramid: Artemis by a pillar. Πυραμιδι δε ὁ Μειλιχιος, ἡ δε κιονι εστιν εικασμενη. Pauſan. l. 2. p. 132.

[41] Pauſanias. l. 1. p. 104.

According to the acceptation, in which I underſtand the term, we may account for ſo many places in the eaſt being ſtiled Petra. Perſis, and India, did not abound with rocks more than Europe: yet in theſe parts, as well as in the neighbouring regions, there is continually mention made of Petra: ſuch as Πετρα Σισιμιθρη in Sogdiana, Petra Aornon in India, και την τε Οξε (Πετραι), οι δε Αριαμαζε: Strabo. l. 11. p. 787. Petra Abatos in Egypt: Πετρα Ναβαταια in Arabia. Many places called Petra occur in the hiſtory of Alexander: Ἑλειν δε και Πετρας ερυμνας σφοδρα εκ προδοσεως. Strabo. l. 11. p. 787. They were in reality ſacred eminences, where of old they worſhiped; which in aftertimes were fortified. Every place ſtiled Arx and Ακροπολις was originally of the ſame nature. The ſame is to be obſerved of thoſe ſtiled Purgoi.

the

the country. Thus in the Palmyrene inſcription two Syrian Deities are characterized by this title.

[42] ΑΓΛΙΒΩΛΩ ΚΑΙ ΜΑΛΑΧΒΗΛΩ
ΠΑΤΡΩΟΙΣ ΘΕΟΙΣ.

Cyrus in his expedition againſt the Medes is repreſented as making vows[43] Ἑστίᾳ Πατρῴᾳ, καὶ Διὶ Πατρῴῳ, καὶ τοῖς ἄλλοις Θεοῖς. But the Perſians, from whom this hiſtory is preſumed to be borrowed, could not mean by theſe terms Dii Patrii: for nothing could be more unneceſſary than to ſay of a Perſic prince, that the homage, which he payed, was to Perſic Deities. It is a thing of courſe, and to be taken for granted; unleſs there be particular evidence to the contrary. His vows were made to Mithras, who was ſtiled by the nations in the eaſt Pator; his temples were Patra, and Petra, and his feſtivals Patrica. Nonnus gives a proper account of the Petra, when he repreſents it as Omphean, or oracular:

[44] Ὀμφαιὴ περὶ Πετρῃ
Εἰσέτι νηπιάχοιο χορὸς ἱδρύσατο Βάκχου.

At Patara in Lycia was an oracular temple: and Patræ in Achaia had its name from divination, for which it was famous. Pauſanias mentions the temple, and adds, [45] Πρὸ δὲ τοῦ Ἱεροῦ τῆς Δήμητρός ἐστι πηγή——μαντεῖον δὲ ἐνταῦθα ἐστιν ἀψευδές. *Before the temple is the fountain of Demeter—and in the temple an oracle, which never is known to fail.*

[42] Gruter. Inſcript. lxxxvi. n. 8.
[43] Xenophon. Κυροπαιδεία.
[44] Nonnus. Dionyſiac. l. ix. p. 266.
[45] Pauſanias. l. 7. p. 577.

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The offerings, which people in ancient times uſed to preſent to the Gods, were generally purchaſed at the entrance of the temple; eſpecially every ſpecies of conſecrated bread, which was denominated accordingly. If it was an oracular temple of Alphi, the loaves and cakes were ſtiled [46] Alphita. If it was expreſſed Ampi, or Ompi; the cakes were Ompai[47], Ομπαι: at the temple of Adorus[48], Adorea. Thoſe made in honour of Ham-orus had the name of [49] Homoura, Amora, and Omoritæ. Thoſe ſacred to Peon, the God of light, were called [50] Piones. At Cha-on, which ſignifies the houſe of the Sun, [51] Cauones, Χαυωνες. From Pur-Ham, and Pur-Amon, they were denominated Puramoun, [52] Πυραμων. From Ob-

[46] ΑΛΦΙΤΟΝ, το απο νεας κριθης, η σιτω πεφυρμενον αλευρον. Heſychius.
Αλφιτα μελιτι και ελαιῳ δεδευμενα. Heſych.

[47] ΟΜΠΑΙ, θυματα, και πυροι μελιτι δεδευμενοι. Heſychius.
ΟΜΠΑ, παντοδαπα τρωγαλια. Ibidem.
If it was expreſſed Amphi, the cakes were Amphitora, Amphimantora, Amphimaſta: which ſeem to have been all nearly of the ſame compoſition.
ΑΜΦΑΣΜΑ, ψαιστα οινῳ και ελαιῳ ἐβρεγμενα. Ibidem.

[48] Fine flour had the ſacred name of *Ador*, from *Adorus* the God of day, an Amonian name.

[49] ΩΜΟΥΡΑ, σεμιδαλις ἐφθη, μελι εχουσα, και σησαμον. Heſych.
ΑΜΟΡΑ, σεμιδαλις ἐφθη συν μελιτι. Ibidem.
ΩΜΟΡΙΤΑΣ, αρτος εκ πυρου διυρημενου γεγονως. Ibid.
Alſo Αμορβιται, Amorbitæ. See Athenæus. l. 14. p. 646.

[50] ΠΙΟΝΕΣ, πλακουντες. Heſychius.
Pi-On was the Amonian name of the Sun: as was alſo Pi-Or, and Pe-Or.

[51] ΧΑΥΩΝΑΣ, αρτους ελαιῳ αναφυραθεντας κριθινους. Suidas.

[52] The latter Greeks expreſſed Puramoun, Puramous.
ΠΥΡΑΜΟΥΣ, a cake. Ην ὁ Πυραμους παρα τοις παλαιοις επινικιος. Artemidorus. l. 1. c. 74. Και ὁ διαγρυπνησας μεχρι την ἑω ελαμβανε τον πυραμουντα. Schol. Ariſtoph. Ἱππεις.

Ob-El, Pytho Deus, came [53] Obelia. If the place were a Petra or Petora, they had offerings of the ſame ſort called Petora, by the Greeks expreſſed [54] Πιτυρα, Pitura. One of the titles of the Sun was El-Aphas, Sol Deus ignis. This El-aphas the Greeks rendered Elaphos, ελαφος; and ſuppoſed it to relate to a deer: and the title El-Apha-Baal, given by the Amonians to the chief Deity, was changed to ελαφηβολος, a term of a quite different purport. El-aphas, and El-apha-baal, related to the God Oſiris, the Deity of light: and there were ſacred liba made at his temple, ſimilar to thoſe above; and denominated from him Ελαφοι, Elaphoi. In Athenæus we have an account of their compoſition, which conſiſted of fine meal, and a mixture of ſeſamum and honey. [55] Ελαφος πλακας δια ςαιτος και μελιτος και σησαμε.

One ſpecies of ſacred bread, which uſed to be offered to the Gods, was of great antiquity, and called Boun. The Greeks, who changed the Nu final into a Sigma, expreſſed it in the nominative βους; but in the accuſative more truly boun, βουν. Heſychius ſpeaks of the Boun, and deſcribes it, ειδος πεμματος κερατα εχοντος; *a kind of cake with a repreſentation of two horns.* Julius Pollux mentions it after the ſame manner: βουν, ειδος πεμματος κερατα εχοντος; *a ſort of cake with horns.* Diogenes Laertius, ſpeaking of

See Meurſius on Lycophron. v. 593. and Heſych. Πυραμες, ειδος πλακουντος.

[53] ΟΒΕΛΙΑΙ, placentæ. Athenæus. l. 14. p. 645.

[54] Νυν θυσω τα ΠΙΤΥΡΑ. Theocritus. Idyl. 2. v. 33.

[55] Athenæus. l. 14. p. 646.

the ſame offering being made by Empedocles, deſcribes the chief ingredients, of which it was compoſed; [56] Βȣν εθυσε —εκ μελιτος και αλφιτων. *He offered up one of the ſacred liba, called a boun, which was made of fine flour and honey.* It is ſaid of Cecrops, [57] πρωτος ϐȣν εθυσε: *He firſt offered up this ſort of ſweet bread.* Hence we may judge of the antiquity of the cuſtom from the times, to which Cecrops is referred. The prophet Jeremiah takes notice of this kind of offering, when he is ſpeaking of the Jewiſh women at Pathros in Egypt, and of their baſe idolatry; in all which their huſbands had encouraged them. The women in their expoſtulation upon his rebuke tell him: *Since we left off to burn incenſe to the Queen of heaven, and to pour out drink-offerings unto her, we have wanted all things: and have been conſumed by the ſword and by the famine. And when we burnt incenſe to the Queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our* [58] *men?* The prophet in another place takes notice of the ſame idolatry. [59] *The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make*

[56] Diogenes Laertius: Vita Empedoclis. l. 8.

[57] Some read εθαυμασε. Cedrenus. p. 82. Some have thought, that by ϐȣν was meant an Ox: but Pauſanias ſays, that theſe offerings were πεμματα: and moreover tells us; ὁποσα εχει ψυχην, τουτων μεν ηξιωσεν ȣδεν θυσαι. *Cecrops ſacrificed nothing, that had life.* Pauſan. l. 8. p. 600.

[58] Jeremiah. c. 44. v. 18, 19.

[59] Jeremiah. c. 7. v. 18.

cakes to the Queen of heaven. The word in theſe inſtances for ſacred cakes is כונים, Cunim. The Seventy tranſlate it by a word of the ſame purport, Χαυωνας, Chauonas; of which I have before taken notice: [60] Μη ανευ των ανδρων ημων εποιησαμεν αυτη Χαυωνας. κτλ.

I have mentioned, that they were ſometimes called Petora, and by the Greeks Pitura. This probably was the name of thoſe liba, or cakes, which the young virgins of Babylonia, and Perſis, uſed to offer at the ſhrine of their God, when they were to be firſt proſtituted: for all before marriage were obliged to yield themſelves up to ſome ſtranger to be deflowered. It was the cuſtom for all the young women, when they arrived towards maturity, to ſit in the avenue of the temple with a girdle, or rope, round their middle; and whatever paſſenger laid hold of it was entitled to lead them away. This practice is taken notice of, as ſubſiſting among the Babylonians, in the epiſtle aſcribed to the prophet Jeremiah; which he is ſuppoſed to have written to Baruch. v. 43. Ἰδε γυναικες περιθεμεναι σχοινια εν ταις ὁδοις εγκαθηνται θυμιωσαι τα ΠΙΤΥΡΑ· ὁταν δε τις αυτων αφελκυθεισα ὑπο τινος των παραπορευομενων κοιμηθη, την πλησιον ονειδιζει, ὁτι ουκ ηξιωται, ὡσπερ αυτη, ουτε το σχοινιον αυτης διερρηγη. This is a tranſlation from an Hebrew, or Chaldäic, original; and, I ſhould think, not quite accurate. What is here rendered γυναικες, ſhould, I imagine, be παρθενοι: and the pur-

[60] Jeremiah. c. 51. v. 19. according to the Seventy.

So alſo c. 7. v. 18. Χαυκας τη στρατια του Ουρανου. Chau-On, domus vel templum Solis.

port

port will be nearly this. *The virgins of Babylonia put girdles about their waiſt; and in this habit ſit by the way-ſide, holding their Pitura or ſacred offerings over an urn of incenſe: and when any one of them is taken notice of by a ſtranger, and led away by her girdle to a place of privacy; upon her return ſhe upbraids her next neighbour for not being thought worthy of the like honour; and for having her zone not yet broken, or* [61] *looſed.* It was likewiſe a Perſian cuſtom: and ſeems to have been univerſally kept up, wherever their religion prevailed. Strabo gives a particular account of this practice, as it was obſerved in the temple of Anait in Armenia. This was a Perſian Deity, who had many places of worſhip in that part of the world. *Not only the men and maid ſervants,* ſays the author, *are in this manner proſtituted at the ſhrine of the Goddeſs, for in this there would be nothing extraordinary:* [62] Αλλα και θυγατερας οι επιφανεστατοι τε εθνες ανιερσι παρθενες, αις νομος εστι, καταπορευθεισαις πολυν χρονον παρα τη Θεω μετα ταυτα δεδοσθαι προς γαμον· ουκ απαξιοντος τη τοιαυτη συνοικειν ουδενος: *But people of the firſt faſhion in the nation uſe to devote their own daughters in the ſame manner; it being a religious inſtitution, that all young virgins ſhall in honour of the Deity be proſtituted, and detained for ſome time in her temple: after*

[61] Herodotus mentions this cuſtom, and ſtiles it juſtly αισχιστος των νομων. He ſays, that it was practiſed at the temple of the Babyloniſh Deity Melitta. l. 1. c. 199.

[62] Strabo. l. 11. p. 805. Anais or Anaït called Tanaïs in this paſſage: they are the ſame name.

The ſame account given of the Lydian women by Herodotus: πορνευειν γαρ απασας. l. 3. c. 93: all univerſally were devoted to whoredom.

which

which they are permitted to be given in marriage. Nor is any body at all ſcrupulous about cohabiting with a young woman afterwards, though ſhe has been in this manner abuſed.

The Patrica were not only rites of Mithras, but alſo of Oſiris; who was in reality the ſame Deity. We have a curious inſcription to this purpoſe, and a repreſentation, which was firſt exhibited by the learned John Price in his obſervations upon Apuleius. It is copied from an original, which he ſaw at Venice: and there is an engraving from it in the Edition of Herodotus by [63] Gronovius, as well as in that by [64] Weſſelinge: but about the purport of it they are ſtrangely miſtaken. They ſuppoſe it to relate to a daughter of Mycerinus, the ſon of Cheops. She died, it ſeems: and her father was ſo affected with her death, that he made a bull of wood, which he gilt; and in it interred his daughter. Herodotus ſays, that he ſaw the bull of Mycerinus; and that it alluded to this hiſtory. But notwithſtanding the authority of this great author, we may be aſſured, that it was an emblematical repreſentation, and an image of the ſacred Bull Apis and Mneuis. And in reſpect to the ſculpture above mentioned, and the characters therein expreſſed, the whole is a religious ceremony, and relates to an event of great antiquity, which was commemorated in the rites of Oſiris. Of this I ſhall treat hereafter: at preſent it is ſufficient to obſerve, that the ſacred proceſs is carried on before a temple; on which is a Greek inſcription, but in the provincial characters; Ενδον

[63] Herodotus. l. 2. c. 129. p. 138.

[64] Herod. l. 2. c. 129. p. 166.

Παρειχην

Πατρικην Ἑορτην Φερω. How can Ἑορτη Πατρικη relate to a funeral? It denotes a feſtival in honour of the Sun, who was ſtiled, as I have ſhewn, Pator; and his temple was called Patra: from whence theſe rites were denominated Patrica. Plutarch alludes to this Egyptian ceremony, and ſuppoſes it to relate to Iſis, and to her mourning for the loſs of her ſon. Speaking of the month Athyr he mentions [65] Βοῦν διαχρυσον ἱματιῳ μελανι βυσσινῳ περιβαλοντες επι πενθει της Θεου δεικνυσιν (οἱ Αιγυπτιοι). *The Egyptians have a cuſtom in the month Athyr of ornamenting a golden image of a bull; which they cover with a black robe of the fineſt linen. This they do in commemoration of Iſis, and her grief for the loſs of Orus.* In every figure, as they are repreſented in the ſculpture, there appears deep ſilence, and reverential awe: but nothing, that betrays any ſorrow in the agents. They may commemorate the grief of Iſis; but they certainly do not allude to any misfortune of their own: nor is there any thing the leaſt funereal in the proceſs. The Egyptians of all nations were the moſt extravagant in their [66] grief. If any died in a family of conſequence, the women uſed by way of ſhewing their concern to ſoil their heads with the mud of the river; and to diſfigure their faces with filth. In this manner they would run up and down the ſtreets half naked, whipping themſelves, as they ran: and the men likewiſe whipped themſelves. They cut off their hair upon the death of a dog; and ſhaved their eyebrows for a dead cat. We may therefore judge, that

[65] Plutarch. Iſis et Oſiris. p. 366.

[66] Herodotus. l. 2. c. 85, 86.

ſome

ſome very ſtrong ſymptoms of grief would have been expreſſed, had this picture any way related to the ſepulture of a king's daughter. Herodotus had his account from different people: one half he confeſſedly [67] diſbelieved; and the remainder was equally incredible. For no king of Egypt, if he had made a repreſentation of the ſacred [68] bull, durſt have proſtituted it for a tomb: and, as I have before ſaid, Ἑορτὴ Πατρικὴ can never relate to a funeral.

[67] Ταυτα δὴ λεγουσι φλυηρεοντες. Herod. l. 2. c. 131.

[68] The ſtar between the horns ſhews that it was a repreſentation of the Deity, and the whole a religious memorial.

AN

ACCOUNT

OF THE

GODS of GREECE;

To ſhew that they were all originally one GOD, the SUN.

AS I ſhall have a great deal to ſay concerning the Grecian Theology in the courſe of this work, it will be neceſſary to take ſome previous notice of their Gods; both in reſpect to their original, and to their purport. Many learned men have been at infinite pains to claſs the particular Deities of different countries, and to point out which were the ſame. But they would have ſaved themſelves much labour, if, before they had bewildered themſelves in theſe fruitleſs enquiries, they had conſidered, whether all the Deities, of which they treat, were not originally the ſame: all from one ſource; branched out and diverſified

in different parts of the world. I have mentioned, that the nations of the eaſt acknowledged originally but one Deity, the Sun: but when they came to give the titles of Orus, Oſiris, and Cham, to ſome of the heads of their family; they too in time were looked up to as Gods, and ſeverally worſhiped as the Sun. This was practiſed by the Egyptians: but this nation being much addicted to refinement in their worſhip, made many ſubtile diſtinctions: and ſuppoſing that there were certain emanations of divinity, they affected to particularize each by ſome title; and to worſhip the Deity by his attributes. This gave riſe to a multiplicity of Gods: for the more curious they were in their diſquiſitions, the greater was the number of theſe ſubſtitutes. Many of them at firſt were deſigned for mere titles: others, as I before mentioned, were *απορροιαι*, derivatives, and emanations: all which in time were eſteemed diſtinct beings, and gave riſe to a moſt inconſiſtent ſyſtem of Polytheiſm. The Grecians, who received their religion from Egypt and the eaſt, miſconſtrued every thing which was imported; and added to theſe abſurdities largely. They adopted Deities, to whoſe pretended attributes they were totally ſtrangers; whoſe names they could not articulate, or ſpell. They did not know how to arrange the elements, of which the words were compoſed. Hence it was, that Solon the Wiſe could not eſcape the bitter, but juſt, cenſure of the prieſt in Egypt, who accuſed both him, and the Grecians in general, of the groſſeſt puerility and ignorance. [1] Ω Σολων, Σολων, Ελληνες.

[1] Cyril. contra Julian. p. 15. It is related ſomewhat differently in the Timæus.

Ἕλληνες ἐστε παιδες αει, γερων δε Ἑλλην ουκ εστι, νεοι τε ψυχας ἁπαντες· ουδεμιαν γαρ εν ἑαυτοις εχετε παλαιαν δοξαν, ουδε μαθημα χρονῳ πολιον ουδεν. The truth of this allegation may be proved both from the uncertainty, and inconſiſtency of the ancients in the accounts of their Deities. Of this uncertainty Herodotus takes notice. [2] Ενθενδε εγενετο ἑκαστος των θεων, ειτε δ' αει ησαν παντες, ὁκοιοι δε τινες τα ειδεα, ουκ ηπιστεατο μεχρι ου πριντε και χθες, ὡς ειπειν λογῳ. He attributes to Homer, and to Heſiod, the various names and diſtinctions of the Gods, and that endleſs polytheiſm, which prevailed. [3] Ουτοι δε εισι, οἱ ποιησαντες θεογονιαν Ἕλλησι, και τοισι Θεοισι τας επωνυμιας δοντες, και τιμας τε και τεχνας διελοντες, και ειδεα αυτων σημηναντες. This blindneſs in regard to their own theology, and to that of the countries, from whence they borrowed, led them to miſapply the terms, which they had received, and to make a God out of every title. But however they may have ſeparated, and diſtinguiſhed them under different perſonages, they are all plainly reſolvable into one Deity, the Sun. The ſame is to be obſerved in the Gods of the Romans. This may in great meaſure be proved from the current accounts of their own writers; if we attend a

mæus of Plato. vol. 3. p. 22. See alſo Clemens Alexandr. Strom. l. 1. p. 356.

[2] L. 2. c. 53. The evidence of Herodotus muſt be eſteemed early; and his judgment valid. What can afford us a more ſad account of the doubt and darkneſs, in which mankind was inveloped, than theſe words of the hiſtorian? how plainly does he ſhew the neceſſity of divine interpoſition; and of revelation in conſequence of it!

[3] Herodotus. l. 2. c. 53.

little cloſely to what they ſay: but it will appear more manifeſt from thoſe, who had been in Egypt, and copied their accounts from that country. There are few characters, which at firſt ſight appear more diſtinct, than thoſe of Apollo and Bacchus. Yet the department, which is generally appropriated to Apollo, as the Sun, I mean the conduct of the year, is by Virgil given to Bacchus, or Liber. He joins him with Ceres, and calls them both the bright luminaries of the world.

[4] Vos, O, clariſſima Mundi
Lumina, labentem Cœlo qui ducitis annum,
Liber, et alma Ceres.

[5] Quidam ipſum ſolem, ipſum Apollinem, ipſum Dionyſium eundem eſſe volunt. Hence we find that Bacchus is the Sun or Apollo; though ſuppoſed generally to have been a very different perſonage. In reality they are all three the ſame; each of them the Sun. He was the ruling Deity of the world:

[6] Ἥλιε παγγενετορ, παναιολε, χρυσεοφεγγες.

He was in Thrace eſteemed, and worſhiped as Bacchus, or Liber. [7] In Thraciâ Solem Liberum haberi, quem illi Sebadium nuncupantes magnâ religione celebrant: eique Deo in

[4] Virgil. Georgic. l. 1. v. 6.
Liber is El-Abor contracted: Sol, Parens Lucis.
[5] Scholia in Horat. l. 2. Ode 19.
[6] Orphic. Fragment. in Macrob. Sat. l. 1. c. 23.
[7] Macrob. Sat. l. 1. c. 18.
He is called by Eumolpus Αϛροφανη Διονυσον εν ακτινεσσι πυρωπον: apud Euſeb. P. E. l. 9. c. 27.

colle [8] Zemiſſo ædes dicata eſt ſpecie rotundâ. In ſhort all the Gods were one, as we learn from the ſame Orphic Poetry :

[9] Εις Ζευς, εις Αϊδης, εις Ηλιος, εις Διονυσος,
Εις θεος εν παντεσσι.

Some Deities changed with the ſeaſon.

[10] Ηελιον δε θερευς, μετοπωρης δ' ἀβρον Ιαω.

It was therefore idle in the ancients to make a diſquiſition about the identity of any God, as compared with another; and to adjudge him to Jupiter rather than to Mars, to Venus rather than Diana. [11] Τον Οσιριν οἱ μεν Σεραπιν, οἱδε Διονυσον, οἱδε Πλωτωνα, τινες δε Δια, πολλοιδε Πανα νενομικασι. *Some*, ſays Diodorus, *think that Oſiris is Serapis*; *others that he is Dionuſus*; *others ſtill that he is Pluto*: *many take him for Zeus, or Jupiter*; *and not a few for Pan.* This was an unneceſſary embarraſſment: for they were all titles of the ſame God: there being originally by no means that diverſity, which is imagined, as Sir John Marſham has very juſtly obſerved. [12] Neque enim tanta πολυθεοτης Gentium, quanta fuit Deorum πολυωνυμια. It is ſaid above that Oſiris was by ſome

[8] Zemiſſus is the Amonian Sames, or Sameſh, analogous to Beth-Shemeſh in the Scriptures.

[9] Orphic. Fragment. 4. p. 364. Edit. Geſner.

See Stephani Poëſis Philoſoph. p. 80. from Juſtin Martyr.

[10] Macrobius. Saturn. l. 1. c. 18. p. 202. He mentions Jupiter Lucetius, and Dieſpater, the God of day; and adds: Cretenſes Δια την ἡμεραν vocant. *The Cretans call the day dia.* The word dies of the Latines was of the ſame original.

[11] Diodorus Siculus. l. 1. p. 22.

[12] Chronolog. Canon. p. 32.

thought

thought to be Jupiter, and by others to be Pluto. But Pluto among the beſt theologiſts was eſteemed the ſame as Jupiter; and indeed the ſame as Proſerpine, Ceres, Hermes, Apollo, and every other Deity.

[13] Πλουτων, Περσεφονη, Δημητηρ, Κυπρις, Ερωτες,
Τριτωνες, Νηρευς, Τηθυς και Κυανοχαιτης,
Ἑρμηςθ', Ἡφαιςος τε κλυτος, Παν, Ζευς τε, και Ἡρη,
Αρτεμις, ηδ' Ἑκαεργος Απολλων, εἷς Θεος εςιν.

There were to be ſure a number of ſtrange attributes, which by ſome of the poets were delegated to different perſonages: but there were other writers, who went deeper in their reſearches; and made them all center in one. They ſome-

[13] Hermeſianax.

It may be worth while to obſerve below, how many Gods there were of the ſame titles and departments. Παιονιος Διονυσιος. Heſychius. Pæonia Minerva. Plutarch. de decem Rhetoribus.

Παλαιμων Ἡρακλης. Heſychius.

Ιητηρ παντων, Ασκληπιε, δεσποτα Παιαν. Orphic. H. 66.

Ποσειδων Ιατρος εν Τηνῳ. Clement. Cohort. p. 26.

Olen, the moſt ancient mythologiſt, made Eilithya to be the mother of Eros: ſo that Eilithya and Venus muſt have been the ſame; and conſequently Diana.

Μητερα Ερωτος Ειλιθυιαν ειναι. Pauſan. l. 9. p. 762.

Adonim, Attinem, Oſirim et Horum aliud non eſſe quam Solem. Macrobius Sat. l. 1. c. 21. p. 209.

Janus was Juno, and ſtiled Junonius. Macrob. Sat. l. 1. c. 9. p. 159.

Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proſerpinam dicunt. Servius in Georgic. l. 1. v. 5.

Aſtarte, Luna, Europa, Dea Syria, Rhea, the ſame. Lucian. de Syriâ Deâ.

Κειοι Αριςαιον τον αυτον και Δια και Απολλω νομιζοντες. κτλ. Athenagoras. p. 290.

Ἡλιος, Ζευς. Sanchoniathon. Euſeb. P. E. lib. 1. c. x. p. 34.

Ἡλιος, Κρονος. Damaſcius apud Photium. c. 242.

times repreſented this ſovereign Deity as Dionuſus: who according to Auſonius was worſhiped in various parts under different titles; and comprehended all the Gods under one character.

[14] Ogygia me Bacchum vocat;
Oſyrin Ægyptus putat:
Myſi Phanacem nominant:
Dionyſon Indi exiſtimant:
Romana Sacra Liberum;
Arabica Gens Adoneum;
Lucanianus Pantheon.

Sometimes the ſupremacy was given to Pan, who was eſteemed Lord of all the elements.

[15] Πανα καλω, κρατερον Νομιον, κοσμοιο τε συμπαν,
Ουρανον, ηδε θαλασσαν, ιδε χθονα παμβασιλειαν,
Και πυρ αθανατον, ταδε γαρ μελη εσι τα Πανος.
Κοσμοκρατωρ, αυξητα, φαεσφορε, καρπιμε Παιαν,
Αντροχαρες, βαρυμηνις, ΑΛΗΘΗΣ ΖΕΥΣ Ὁ ΚΕΡΑΣΤΗΣ.

More generally it was conferred upon Jupiter:

[16] Ζευς εσιν αιθηρ, Ζευς δε γη, Ζευς δ' Ουρανος·
Ζευς τοι τα παντα.

[14] Auſon. Epigram. 30.

See Gruter for inſcriptions to Apollo Pantheon. Dionuſus was alſo Atis, or Attis. Διονυσον τινες Αττιν προσαγορευεσθαι θελουσιν. Clementis Cohort. p. 16.

[15] Orphic. Hymn. x. p. 200. Geſner.

Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των οκτω των πρωτων λεγομενων Θεων. Herodotus. l. 2. c. 145. Priapus was Zeus: alſo Pan, and Orus: among the people of Lampſacus eſteemed Dionuſus.

[16] Euphorion.

Poſeidon,

Poſeidon, God of the ſea, was alſo reputed the chief God, the Deity of Fire. This we may infer from his prieſt. He was ſtiled a Purcon, and denominated from him, and ſerved in his oracular temples; as we learn from Pauſanias, who ſays, [17] Ποσειδωνι δ' ὑπηρετην ες τα μαντευματα ειναι Πυρκωνα. He mentions a verſe to the ſame purpoſe. Συν δε τε Πυρκων αμφιπολος κλυτα Εννοσιγαια. P'urcon is Ignis vel lucis dominus: and we may know the department of the God from the name of the prieſt. He was no other than the ſupreme Deity, the Sun: from whom all were ſuppoſed to be derived. Hence Poſeidon or Neptune, in the Orphic verſes, is, like Zeus, ſtiled the father of Gods and men.

[18] Κλυθι, Ποσειδαον ——

Ουρανιων, Μακαρων τε Θεων πατερ, ηδε και ανδρων.

In the neighbourhood of Tyre and Sidon the chief Deity went by the name of [19] Ourchol, the ſame as Archel and Arcles of Egypt; whence came the Ἡρακλης, and Hercules of Greece and Rome. Nonnus, who was deeply read in the mythology of theſe countries, makes all the various departments of the other Gods, as well as their titles, center in him. He deſcribes him in ſome good poetry as the head of all.

[20] Ασροχιτων Ἡρακλες, Αναξ πυρος, Ορχαμε κοσμα,
Ὑια Χρονα Λυκαβαντα δυωδεκαμηνον ἑλισσων,

[17] L. 10. p. 805.

[18] Orphic. Hymn. in Poſeidon. xvi. p. 208.

[19] Selden de Diis Syris. p. 77. and additamenta. He was of old ſtiled Arcles in Greece; and ſuppoſed to have been the ſon of Xuth. Κυθος και Αρκλης, οἱ Χυθα παιδες. Plutarch. Quæſtiones Græcæ. v. 1. p. 296.

[20] Nonnus. l. 40. p. 1038.

Ἱππευων

Ἱππευων ἑλικηδον ὁλον πολον αιθοπι δισκῳ,
Κυκλον αγεις μετα κυκλον—
Ομβρον αγεις φερεκαρπον, επ᾽ ευωδινι δε γαιη
Ηεριης ηωον ερευγεται αρδμον ερσης.——
Βηλος επ᾽ Ευφρηταο, Λιβυς κεκλημενος Αμμων,
Απις εφυς Νειλῳος, Αραψ Κρονος, Ασσυριος Ζευς.—
Ειτε Σαραπις εφυς Αιγυπτιος, ανεφαλος Ζευς,
Ει Χρονος, ει Φαεθων πολυωνυμος, ειτε συ Μιθρης,
ΗΕΛΙΟΣ ΒΑΒΥΛΩΝΟΣ, εν Ἑλλαδι ΔΕΛΦΟΣ ΑΠΟΛΛΩΝ.

All the various titles, we find, are at laſt compriſed in Apollo, or the Sun.

It may appear ſtrange, that Hercules, and Jupiter, or whomever we put for the chief Deity, ſhould be of all ages. This muſt have been the caſe, if they were the ſame as the boy of love, and Bacchus ever young; and were alſo the repreſentatives of Cronus, and Saturn. But the ancients went farther; and deſcribed the ſame Deity under the ſame name in various ſtages of life: and [21] Ulpian ſpeaking of Dionuſus, ſays that he was repreſented of all ages. Και γαρ παιδα, και πρεσβυτην, και ανδρα γραφεσιν αυτον. But the moſt extraordinary circumſtance was, that they repreſented the ſame Deity of different ſexes. A bearded Apollo was uncommon; but Venus with a beard muſt have been very extraordinary. Yet

[21] In Demoſthenem Κατα Μειδια. Παν σχημα περιτιθεασιν αυτῳ. P. 647. See alſo Macrob. Sat. l. 1. c. 18.

Αυτον τον Δια και τον Διονυσον παιδας και νεους ἡ θεολογια καλει. Proclus upon Plato's Parmenides. See Orphic Fragments. p. 406.

ſhe is ſaid to have been thus exhibited in Cyprus, under the name of Aphroditus, Αφροδιτος: [22] πωγωνιαν ανδρος την Θεον εσχηματιϑαι εν Κυπρῳ. The ſame is mentioned by Servius: [23] Eſt etiam in Cypro ſimulacrum *barbatæ* Veneris, corpore et veſte muliebri, cum ſceptro, et naturâ virili, quod Αφροδιτον vocant. She was alſo looked upon as prior to Zeus, and to moſt other of the Gods. [24] Αφροδιτη ου μονον Αθηνας, και Ἡρας, αλλα και ΔΙΟΣ εϛι πρεσβυτερα. The Poet Calvus ſpeaks of her as maſculine: [25] Pollentemque Deum Venerem. Valerius Soranus among other titles calls Jupiter the mother of the Gods.

[26] Jupiter omnipotens, Regum Rex ipſe, Deûmque
Progenitor, *Genetrixque Deûm*; Deus unus et idem.

Syneſius ſpeaks of him in nearly the ſame manner.

[27] Συ πατηρ, συ δ' εσσι μητηρ,
Συ δ' αρσην, συ δε θηλυς.

And

[22] Heſychius. The paſſage is differently read. Kuſter exhibits it Αφροδιτος. Ὁδε τα περι Αμαθουντα γεγραφως Παιαν, ὡς ανδρα την θεον εσχηματιϑαι εν Κυπρῳ φησιν.

[23] Servius upon Virgil. Æneid. l. 2. v. 632.

[24] Scholia upon Apollon. Rhod. l. 3. v. 52. Των καλουμενων Μοιρων ειναι πρεσβυτεραν. In ſome places of the eaſt, Venus was the ſame as Cybele and Rhea, the Mother of the Gods: Περι της χωρας ταυτης σεβουσι μεν ὡς επι παν την Αφροδιτην, ὡς μητερα θεων, ποικιλαις και εγχωριοις ονομασι προσαγορευοντες. Ptol. Tetrabibl. l. 2.

[25] Apud Calvum Acterianus. Macrob. Sat. l. 3. c. 8. Putant eandem marem eſſe ac fœminam. Ibidem.

[26] Apud Auguſtin. de Civitate Dei. l. 4. c. 11. and l. 7. c. 9.

The author of the Orphic verſes ſpeaks of the Moon as both male and female. Αυξομενη και λειπομενη, Σηλυστε και αρσην. Hymn 8. v. 4.

Deus Lunus was worſhiped at Charræ, Edeſſa, and all over the eaſt.

[27] Syneſius. Hymn 3. p. 26. Edit. H. Steph.

The

And the like character is given to the ancient Deity Μητις.

[28] Αρσην μεν και θηλυς εφυς, πολυωνυμε Μητι.

In one of the fragments of the Orphic poetry there is every thing, which I have been ſaying, comprehended within a very ſhort compaſs.

[29] Ζευς αρσην γενετο, Ζευς αμβροτος επλετο Νυμφη,
Ζευς πυθμην γαιης τε και ουρανθ ασεροεντος.——
Ζευς ποντθ ριζα, Ζευς [30] Ηλιος, ηδε Σεληνη,
Ζευς Βασιλευς, Ζευς αυτος απαντων αρχιγενεθλος——
Και Μητις, πρωτος γενετωρ και Ερως πολυτερπης.
Παντα γαρ εν Ζηνος μεγαλω ταδε σωματι κειται.
Εν κρατος, εις Δαιμων, γενεται μεγας αρχος απαντων.

Whom he meant under the title of Zeus, he explains afterwards in a ſolemn invocation of the God Dionuſus.

[31] Κεκλυθι τηλεπορθ δινης ελικαυγεα κυκλον
Ουρανιαις ςροφαλιγξι περιδρομον αιεν ελισσων,
Αγλαε ΖΕΥ, ΔΙΟΝΥΣΕ, πατερ ποντθ, πατερ αιης,
Ηλιε, παγγενετορ, παναιολε, χρυσεοφεγγες.

As we have ſeen how the father of the Gods was diverſified; it may be worth while to hear what the ſuppoſed mo-

The Orphic verſes περι φυσεως are to the ſame purpoſe.

Παντων μεν συ πατηρ, μητηρ, τροφος, ηδε τιθηνος. Hymn 9. v. 18.

[28] Orphic Hymn 31. v. 10. p. 224.

[29] Orphic Fragment. vi. p. 366. Geſner's Edit. from Proclus on Plato's Alcibiades. See alſo Poeſis Philoſophica H. Stephani. p. 81.

[30] Jupiter Lucetius, or God of light. Macrob. Sat. l. 1. c. 15. p. 182.

[31] Orphic Fragm. vii. p. 371. See Poeſis Philoſoph. H. Stephani. p. 85. Orpheus of Protogonus.

Πρωτογον', Ηρικαπαιε, θεων πατερ, ηδε και υιε. Hymn. 51. p. 246.

ther of all the Deities ſays of her titles and departments, in Apuleius. [32] Me primigenii Phryges Peſſinuntiam nominant Deûm Matrem: hinc Autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes ſagittiferi Dictynnam Dianam. Siculi trilingues Stygiam Proſerpinam: Eleuſinii vetuſtam Deam Cererem. Junonem alii: alii Bellonam: alii Hecaten: Rhamnuſiam alii: et qui naſcentis dei Solis inchoantibus radiis illuſtrantur Æthiopes, Ariique, priſcâque doctrinâ pollentes Ægyptii, ceremoniis me prorſus propriis percolentes, appellant vero nomine Reginam Iſidem.

Porphyry acknowledged, that Veſta, Rhea, Ceres, Themis, Priapus, Proſerpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one, and the [33] ſame. Nobody had examined the theology of the ancients more deeply than Porphyry. He was a determined Pagan: and his evidence in this point is unexceptionable. The titles of Orus and Oſiris being given to Dionuſus, cauſed him in time to partake of the ſame worſhip, which was paid to the great luminary: and as he had alſo many other titles, from them ſprung a multiplicity of Deities. [34] Morichum Siculi Bacchum nominârunt: Arabes vero eundem Orachal et Adonæum: alii Lyæum, Erebinthium, Sabazium; Lacedæmonii Scytidem, et Milichium

[32] Apuleii Metamorph. l. xi. p. 241.

[33] Porphyr. apud Euſebium Præp. Evang. l. 3. c. 11.

Τιμαται παρα Λαμψακηνοις ὁ Πριαπος, ὁ αυτος ων τῳ Διονυσῳ. Athenæus. l. 1. p. 30.

[34] Janus Gulielmus Laurenbergius.

voci-

vocitârunt. But let Dionuſus or Bacchus be diverſified by ever ſo many names or titles; they all in reſpect to worſhip relate ultimately to the Sun. [35] Sit Oſiris, ſit Omphis, Nilus, Siris, ſive quodcunque aliud ab Hierophantis uſurpatum nomen, ad unum tandem *Solem*, antiquiſſimum Gentium numen, redeunt omnia.

[35] Selden de Diis Syris. p. 77.

PHOENIX and PHOENICES.

AS there has been much uncertainty about the purport and extent of theſe terms; and they are of great conſequence in the courſe of hiſtory; I will endeavour to ſtate their true meaning. Phoinic, or Poinic, was an Egyptian, and Canaanitiſh term of honour; from whence were formed Φοινιξ, Φοινικες, Φοινικοεις of the Greeks, and Phoinic, Poinicus, Poinicius of the Romans; which were afterwards changed to Phœnix, Punicus, and [1] Puniceus. It was originally a title, which the Greeks made uſe of as a provincial name: but it was never admitted as ſuch by the people, to whom it was thus appropriated, till the Greeks were in poſſeſſion of the country. And even then it was but partially received: for though mention is made of the coaſt of Phœnice, yet we find the natives called Sidonians, Tyrians, and [2] Canaanites, as late as the days of the Apoſtles. It was an honorary term, compounded of Anac with the Egyptian prefix; and rendered at times both Phoinic and Poinic. It ſignified a lord or prince: and was particularly aſſumed by

[1] In all ancient accounts of the Romans the term was expreſſed Poini, and Poinicus. Poinei ſtipendia pendunt. Poinei ſunt ſolitei ſos ſacrificare puellos. Ennius. Annal. vii. Afterwards it was changed to Pœnus, and Punicus.

[2] Simon the Canaanite. Matth. c. 10. v. 4. Alſo the woman of Canaan. Matthew. c. 15. v. 22.

the ſons of Chus and Canaan. The Myſians ſeem to have kept neareſt to the original pronunciation, who gave this title to the God Dionuſus, and called him Ph'anac.

[3] Ogygia me Bacchum vocat,
Oſirin Ægyptus putat,
Myſi Phanacem.

It was alſo conferred upon many things, which were eſteemed princely and noble. Hence the red, or ſcarlet, a colour appropriated to great and honourable perſonages, was ſtiled Phoinic. The palm was alſo ſtiled Phoinic, Φοινιξ: and the ancients always ſpeak of it as a ſtately and noble tree. It was eſteemed an emblem of honour; and made uſe of as a reward of victory. Plurimarum palmarum homo, was a proverbial expreſſion among the Romans, for a ſoldier of merit. Pliny ſpeaks of the various ſpecies of palms; and of the great repute, in which they were held by the Babylonians. He ſays, that the nobleſt of them were ſtiled the royal Palms; and ſuppoſes, that they were ſo called from their being ſet apart for the king's uſe. But they were very early an emblem of royalty: and it is a circumſtance included in their original name. We find from Apuleius, that Mercury, the [4] Hermes of Egypt, was repreſented with a palm branch in his hand: and his prieſts at Hermopolis uſed to have them ſtuck in their [5] ſandals, on the outſide. The

[3] Auſonius. Epigram. 25. Ph'Anac, the Great Lord.

[4] Apuleius. l. xi. p. 246.

[5] Zachlas adeſt Ægyptius, propheta primarius,——et cum dicto juvenem quempiam linteïs amiculis intectum, pedeſque palmeis baxeïs indutum, et aduſque deraſo capite, producit in medium. Apuleius. l. 2. p. 39.

Goddeſs

Goddeſs [6] Iſis was thus repreſented: and we may infer that Hermes had the like ornaments; which the Greeks miſtook for feathers, and have in conſequence of it added wings to his feet. The Jews uſed to carry boughs of the ſame tree at ſome of their feſtivals; and particularly at the celebration of their nuptials: and it was thought to have an influence at the birth. Euripides alludes to this in his Ion; where he makes Latona recline herſelf againſt a Palm tree, when ſhe is going to produce Apollo and Diana.

[7] Φοινικα φαρ' ἀβροκομαν
Ενθα λοχευματα σεμν' ελοχευσατο
Λατω.

In how great eſtimation this tree was held of old, we may learn from many paſſages in the ſacred writings. Solomon ſays to his eſpouſed, [8] *how fair and how pleaſant art thou, O Love, for delights: thy ſtature is like a Palm tree.* And the Pſalmiſt for an encouragement to holineſs ſays, [9] *that the righteous ſhall flouriſh like the Palm tree:* for the Palm was ſuppoſed to riſe under a weight; and to thrive in proportion to its being [10] depreſſed. There is poſſibly a farther alluſion in this, than may at firſt appear. The ancients had an opinion, that the Palm was immortal: at leaſt, if it did die, it

[6] Pedes ambroſios tegebant ſoleæ, palmæ victricis foliis intextæ. Ibid. l. 11. p. 241.

[7] Euripides in Ione. v. 920.

[8] Cantic. c. 7. v. 6.

[9] Pſalm 93. v. 12.

[10] Plutarch Sympoſiac. l. 8. c. 4.
Adverſus pondera reſurgit. Gellius. l. 3. c. 6.

recovered again, and obtained a ſecond life by renewal. Hence the ſtory of the bird, ſtiled the Phœnix, is thought to have been borrowed from this tree. Pliny, in deſcribing the ſpecies of Palm, ſtiled Syagrus, ſays, [11] "Mirum de eâ accepimus, cum Phœnice Ave, quæ putatur ex hujus Palmæ argumento nomen accepiſſe, iterum mori, et renaſci ex ſeipſâ. Hence we find it to have been an emblem of immortality among all nations, ſacred and prophane. The bleſſed in heaven are repreſented in the Apocalypſe by St. John, [12] as ſtanding before the throne in white robes with branches of Palm in their hands. The notion of this plant being an emblem of royalty prevailed ſo far, that when our Saviour made his laſt entrance into Jeruſalem, the people took branches of Palm trees, and accoſted him as a prince, crying, [13] *Hoſanna—bleſſed is the King of Iſrael.*

The title of Phoinic ſeems at firſt to have been given to perſons of great ſtature: but in proceſs of time it was conferred upon people of power, and eminence, like αναξ and ανακτες among the Greeks. The Cuthites in Egypt were ſtiled Royal Shepherds, Βασιλεις Ποιμενες, and had therefore the title of Phœnices. A colony of them went from thence to Tyre and Syria: hence it is ſaid by many writers, that Phœnix came from Egypt to Tyre. People, not conſider-

[11] Pliny. Hiſt. Nat. l. 13. c. 4.

Ἱερον Ἡλιῳ το φυτον, αγηρων τε ον. Juliani Imp. Orat. v. p. 330.

[12] Revelations. c. 7. v. 9. Περιβεβλημενοι στολας λευκας, και Φοινικες εν ταις χερσιν αυτων.

[13] John. c. 12. v. 13.

ing this, have been led to look for the ſhepherd's origin in Canaan; becauſe they were ſometimes called Phœnices. They might as well have looked for them in Greece; for they were equally ſtiled [14] Ἕλληνες, Hellenes. Phœnicia, which the Greeks called Φοινικη, was but a ſmall part of Canaan. It was properly a ſlip of ſea-coaſt, which lay within the juriſdiction of the Tyrians and Sidonians, and ſignifies Ora Regia; or, according to the language of the country, the coaſt of the Anakim. It was a lordly title; and derived from a ſtately and auguſt people. All the natives of Canaan ſeem to have aſſumed to themſelves great honour. The Philiſtines are ſpoken of as [15] Lords, and the merchants of Tyre as Princes: whoſe grandeur and magnificence are often alluded to in the Scriptures. The prophet Ezekiel calls them the princes of the ſea. [16] *Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments.* And Iſaiah ſpeaks to the ſame purpoſe. [17] *Who hath taken this counſel againſt Tyre, that crowning city, whoſe merchants are princes: whoſe traffickers are the honourable of the earth?* The ſcripture term by which they are here diſtinguiſhed is שרים, Sarim: but the title which they aſſumed to themſelves was Ph'anac or Ph'oinac, the Phœnix of the Greeks and Romans. And as it was a

[14] Ἐκκαιδεκατη δυναστεια Πελοπιδων Ἑλληνες Βασιλεις. Syncellus. p. 61.

[15] The Lords of the Philiſtines; and the princes of the Philiſtines. 1 Samuel. c. 29. v. 2, 3, 4.

[16] Ezekiel. c. 26. v. 16.

[17] Iſaiah. c. 23. v. 8.

Ezekiel. c. 28. v. 2.

mere title, the ſacred writers of the old teſtament never make uſe of it to diſtinguiſh either the people or country. This part of Canaan is never by them called Phœnicia: yet others did call it ſo; and the natives were ſtiled Phœnices before the birth of Homer. But this was through miſtake: for it was never uſed by the natives as a provincial appellation. I have ſhewn, that it was a title of another ſort, a mark of rank and preeminence: on this account it was aſſumed by other people; and conferred upon other places. For this reaſon it is never mentioned by any of the ſacred writers before the captivity, in order to avoid ambiguity. The Gentile writers made uſe of it; and we ſee what miſtakes have enſued. There were Phœnicians of various countries. They were to be found upon the Sinus [18] Perſicus, upon the Sinus [19] Arabicus, in Egypt, in [20] Crete, in [21] Africa, in [22] Epirus,

[18] Herodotus brings the Phœnicians from the Mare Erythræum; by which he means the Sinus Perſicus. L. 7. c. 89. l. 1. c. 1.

[19] Philo, mentioning the march of the Iſraelites towards the Red ſea, and the Amalekites, adds; νεμονται δ' αυτην Φοινικες. De V. Moſis. vol. 2. p. 115.

Φοινικων κωμη, in Edom. Procopius. Perſic. l. 1. c. 19.

[20] Phœnicus, in Crete. Steph. Byzant.

[21] Αφροι Φοινικες. Gloſſæ.

[22] Κατα Βαθρωτον Φοινικη. Strabo. l. 7. p. 499.

Mount Olympus in Lycia was ſtiled, by way of eminence, Phoinic. Ολυμπος πολις μεγαλη και ορος ὁμωνυμον, ὁ και Φοινικους καλειται. Strabo. l. 14. p. 982. Bochart ſuppoſes, Phœnic and Phœnices (Φοινικες) to be derived from Beni Anac, changed to Pheni Anac, i. e. the ſons of Anac: but how can this be applicable to a mountain; or to the Palm tree? I am happy however that in a part of my etymology, and that a principal part, I am countenanced by that learned man.

Biſhop Cumberland derives it from Anac torquis. Orig. p. 302.

and

and even in Attica. [23] Φοινικες—γενος τι Αθηνησι. *There is a race of people called Phœnicians among the* [24] *Athenians.* In ſhort, it was a title introduced at Sidon, and the coaſt adjoining, by people from Egypt: and who the people were, that brought it, may be known from ſeveral paſſages in ancient hiſtory: but particularly from an extract in Euſebius. [25] Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν, Τυρω και Σιδωνος εβασιλευον. *Phœnix and Cadmus, retiring from Thebes in Egypt towards the coaſt of Syria, ſettled at Tyre and Sidon, and reigned there.* It is ſaid, that [26] Belus carried a colony to the ſame parts: and from what part of the world [27] Belus muſt be ſuppoſed to have come, needs not to be explained. Euripides ſtiles Cepheus the king of Ethiopia, the ſon of Phœnix: and Apollodorus makes him the ſon of Belus: hence we may infer that Belus and Phœnix were the ſame. Not that there were any ſuch perſons as Phœnix and Belus, for they were certainly titles: and under the characters of thoſe two perſonages, Colonies, named Belidæ and Phœnices, went abroad, and ſettled in different parts. Their hiſtory and appellation may be traced from Babylonia to Arabia and Egypt: and from thence to Canaan, and to the regions in the weſt. It were therefore to be wiſhed, that the terms Phœnix and Phœnicia had never

[23] Heſychius.

[24] A city and mountain in Bœotia called Phœnice: the natives Phœnicians. Strabo. l. 9. p. 629.

[25] Chron. p. 27.

[26] Syncellus. p. 126. from Euſebius.

[27] Βηλος απ' Ευφρηταο. κτλ. Nonnus.

been

been uſed in the common acceptation; at leaſt when the diſcourſe turns upon the more ancient hiſtory of Canaan. When the Greeks got poſſeſſion of the coaſt of Tyre, they called it Phœnicia: and from that time it may be admitted as a provincial name. In conſequence of this, the writers of the New Teſtament do not ſcruple to make uſe of it, but always with a proper limitation; for the geography of the Scriptures is wonderfully exact. But the Greek and Roman writers often ſpeak of it with a greater latitude; and include Judea and Paleſtina within its borders: and ſometimes add Syria, and Idume. But theſe countries were all ſeparate, and diſtinct; among which Phœnicia bore but a ſmall proportion. Yet ſmall as it may have been, many learned men have thought, that all the colonies, which at times ſettled upon the coaſt of the Mediterranean, were from this quarter: and that all ſcience was of Phœnician original. But this is not true according to their acceptation of the term. Colonies did ſettle; and ſcience came from the eaſt: but not merely from the Sidonian. I ſhall ſhew, that it was principally owing to a prior and ſuperior branch of the family.

ADDENDA.

Of the PALM TREE.

PHOENIX was a colour among horſes. They were ſtiled Phœnices, and [28] Phœniciati, from the colour of the Palm tree, which they reſembled; and upon the

[28] Bochart. Hierazoican. l. 2. c. 7.

ſame

ſame account had the name of Spadices. This, according to Aulus Gellius, was a term ſynonymous with the former. [29] Rutilus, et Spadix Phœnicii συνωνυμος, exuberantiam ſplendoremque ſignificant ruboris, quales ſunt fructus Palmæ arboris, nondum ſole incocti: unde ſpadicis et Phœnicei nomen eſt. [30] Spadix, σπαδιξ, avulſus eſt a Palmâ termes cum fructu. Homer, deſcribing the horſes of Diomedes, ſays, that the one was Phœnix, or of a bright Palm colour, with a white ſpot in his forehead like a moon.

[31] Ὁς το μεν αλλο τοσον φοινιξ ην, ενδε μετωπῳ
Λευκον σημ' ετετυκτο περιτροχον ηὔτε μηνη.

Upon this the Scholiaſt obſerves, Φοινικες το χρωμα, ητοι πυῤῥος. The horſe was of a Palm colour, which is a bright red. We call ſuch horſes bays; which probably is a term of the ſame original. The branch of a Palm tree was called Bai in Egypt: and it had the ſame name in other places. Baia, Βαια, are uſed for Palm-branches by St. John. [32] Τα βαια των Φοινικων. And it is mentioned by the author of the book of Maccabees, that the Jews upon a ſolemn occaſion entered the temple. [33] Μετα αινεσεως και βαϊων. And Demetrius writes to the high prieſt, Simon, [34] Τον στεφανον τον χρυσουν και την Βαϊνην, ἁ απεστειλατε, κεκομισμεθα. Coronam auream et Baïnem, quæ miſiſtis, accepimus. The Greeks formed the

[29] Gellius. l. 2. c. 26.
[30] Gellius. Ibidem.
[31] Iliad ψ v. 454.
[32] John. c. 12. v. 13.
[33] 1 Maccab. c. 13. v. 51.
[34] 1 Maccab. c. 13. v. 37.

word

word βαϊνη from the Egyptian Bai. The Romans called the ſame colour Badius. [35] Varro, ſpeaking of horſes, mentions,

Hic badius, ille gilvus, ille Murinus.

As the Palm tree was ſuppoſed to be immortal; or at leaſt, if it did die, to revive, and enjoy a ſecond life, the Egyptians gave the name of Bai to the ſoul: [36] Εϛι μεν γαρ το βαι ψυχη.

[35] Varro apud Nonium Marcellum.
[36] Horapollo. L. 1. c. 7. p. 11.

OF THE

TERM CAHEN,

The COHEN, כהן, of the HEBREWS.

I HAVE before taken notice, that the term Cahen denoted a Prieſt, or Preſident: and that it was a title often conferred upon princes and kings. Nor was it confined to men only: we find it frequently annexed to the names of Deities, to ſignify their rule and ſuperintendency over the earth. From them it was derived to their attendants, and to all perſons of a prophetical or ſacred character. The meaning of the term was ſo obvious, that one would imagine no miſtake could have enſued: yet ſuch is the perverſeneſs of human wit, that we find it by the Greeks and Romans conſtantly miſapplied. They could not help imagining from the ſound of the word, which approached nearly to that of κυων and canis, that it had ſome reference to that animal: and in conſequence of this unlucky reſemblance they continually miſconſtrued it *a dog*. Hence we are told by

[1] Ælian and [2] Plutarch not only of the great veneration paid to dogs in Egypt, and of their being maintained in many cities, and temples; in which they certainly exceed the truth: but we are moreover aſſured, that the people of Ethiopia had a dog for their king: that he was kept in great ſtate; being ſurrounded with a numerous body of officers and guards; and in all reſpects royally treated. Plutarch ſpeaks of him, as being [3] σεμνως προσκυνομενος, worſhiped with a degree of religious reverence. The whole of this notion took its riſe from a miſinterpretation of the title above. I have mentioned, that in early times Cahen was a title univerſally conferred upon prieſts and prophets: hence Lycophron, who has continually alluſions to obſolete terms, calls the two diviners Mopſus and Amphilocus, Κυνας.

[4] Δοιαιδε ῥειθρων Πυραμε προς εκβολαις
Αυτοκτονοις σφαγαισι Δηραινε ΚΥΝΕΣ
Δμηθεντες αιχμαζεσι λοισθιον ζοαν.

Upon which the Scholiaſt obſerves; Κυνες οἱ Μαντεις: *by Cunes are meant Diviners*: and again Κυνας Απολλωνος τες μαντεις ειπειν. *The Poet by* Κυνας *means the miniſters and prophets of Apollo.* Upon this the learned [5] Meurſius obſerves,

[1] Ælian de Animalibus. l. 7. c. 60.
He cites Hermippus and Ariſtotle for vouchers.

[2] Εθνος ειναι φασιν Αιθιοπων, ὁπε, κυων βασιλευει, και βασιλευς προσαγορευται, και ἱερα και τιμας εχει βασιλεων. Ανδρες δε πρασσουσιν, ἁπερ ἡγεμοσι πολεων προσηκει, και αρχουσιν. Plutarch adverſus Stoïcos. vol. 2. p. 1064.

[3] Ibid.

[4] Lycophron. v. 439.

[5] Comment. upon Lycophron. p. 68.

that Lycophron had here made uſe of a term imported from Egypt: ſo that, I think, we cannot be miſtaken about the purpórt of the word, however it may have been perverted.

The name of the Deity Canouphis, expreſſed alſo Canuphis, and Cnuphis, was compounded with this term. He was repreſented by the Egyptians, as a princely perſon, with a ſerpent entwined round his middle, and embelliſhed with other characteriſtics, relating to time and duration, of which the ſerpent was an emblem. Oph, and Ouph, ſignified a ſerpent in the Amonian language: and the Deity was termed Can-uph, from his ſerpentine repreſentation. The whole ſpecies in conſequence of this were made ſacred to him, and ſtiled Canyphian. To this Lucan alludes, when in ſpeaking of the Seps he calls all the tribe of ſerpents Cinyphias peſtes:

[6] Cinyphias inter peſtes tibi palma nocendi.

Canuphis was ſometimes expreſſed Anuphis and Anubis: and, however rendered, was by the Greeks and Romans continually ſpoken of as a dog: at leaſt they ſuppoſed him to have had a dog's head, and often mention his [7] barking. But they were miſled by the title, which they did not underſtand. The Egyptians had many emblematical perſonages, ſet off with heads of various animals, to repreſent particular virtues, and affections; as well as to denote the various attributes of their Gods. Among others was this canine figure; which I have no reaſon to think was appropriated to Canuph, or

[6] Lucan. Pharſalia. l. 9. v. 787.

[7] Auſa Jovi noſtro latrantem opponere Anubim. Propert. l. 3. El. 11.

Ἐξῆς δέ ἐστιν ὁ κυνοπολιτικὸς νομός, καὶ Κυνῶν πόλις, ἐν ᾗ Ἀνουβὶς τιμᾶται, καὶ τοῖς κυσὶ τιμὴ, καὶ σῖτος τέτακταί τις ἱερός. Strabo. l. 17. p. 1166.

Cneph. And though upon gems and marbles his name may be ſometimes found annexed to this character; yet it muſt be looked upon as a Grecian work, and ſo denominated in conſequence of their miſtaken notion. For we muſt make a material diſtinction between the hieroglyphics of old, when Egypt was under her own kings; and thoſe of later date, when that country was under the government of the Greeks: at which time their learning was greatly impaired, and their ancient theology ruined. Horus Apollo aſſures us, if any credit may be given to what he ſays, that this canine figure was an emblem of the earth: [8] Οικουμενην γραφοντες κυνοκεφαλον ζωγραφουσι. *When they would deſcribe the earth, they paint a Cunocephalus.* It could not therefore, I ſhould think, in any degree relate to Canuphis. The ſame [9] writer informs us, that under the figure of a dog, they repreſented a prieſt or ſacred ſcribe, and a prophet; and all ſuch as had the chief management of funerals: alſo the ſpleen, the ſmell, ſneezing; rule and government, and a magiſtrate, or judge: which is a circumſtance hard to be believed. For as hieroglyphics were deſigned to diſtinguiſh, it is ſcarce credible, that the Egyptians ſhould crowd together ſo many different and oppoſite ideas under one character, whence nothing could well enſue but doubt and confuſion. Beſides, I do not remember, that in any group of ancient hieroglyphics the figure of a dog occurs. The meaning of this hiſtory, I think, may be with a

[8] Σελήνην δε γραφοντες, Η ΟΙΚΟΥΜΕΝΗΝ, η γραμματεα, η ἱερεα, η ορχην, η κολυμβον, κυνοκεφαλον ζωγραφουσι. L. 1. c. 14. p. 26.

[9] Ἱερογραμματεα τε παλιν, η προφητην, η οσφρησιν, η πταρμον, η αρχην, η δικαστην, ϐουλομενοι γραφειν κυνα ζωγραφουσιν. L. 1. c. 39. p. 52.

little

little attention made out. The Egyptians were refined in their ſuperſtitions, above all the nations in the world: and conferred the names and titles of their Deities upon vegetables, and animals of every ſpecies: and not only upon theſe, but alſo upon the parts of the human body; and the very paſſions of the mind. Whatever they deemed ſalutary, or of great value, they diſtinguiſhed by the title of Sacred, and conſecrated it to ſome [10] God. This will appear from words borrowed from Egypt. The Laurel, Laurus, was denominated from Al-Orus: the berry was termed bacca from Bacchus: Myrrh, Μύῤῥα, was from Ham-Ourah: Caſia from Chus. The Crocodile was called Caimin and Campſa: the Lion, El-Eon: the Wolf, El-Uc: the Cat, Al-Ourah: from whence the Greeks formed λεων, λυκος, αιλυρος. The Egyptians ſtiled Myrrh, Baal; balſam, baal-ſamen; Camphire, Cham-phour, καμφυρα of Greece; opium, Ophion. The ſweet reed of Egypt was named [11] Canah, and Conah by way of eminence: alſo [12] Can-Oſiris. Cinnamon was denominated from Chan-Amon: Cinnabar, κιννάβαρις, from Chan-Abor: the ſacred beetle, Cantharus, from Chan-Athur. The harp was ſtiled Cinnor, and was ſuppoſed to have been

[10] Εω γαρ τους Αιγυπτιους, οιπερ και δεισιδαιμονεστατοι εισι παντων· ὁμως τοις θειοις ονομασιν εις κοσον επιχωριοις· σχεδον γαρ τα πλειστα ΕΞ ΟΥΡΑΝΟΥ εστιν. Lucian de imaginibus.

See Obſervations on Antient Hiſtory. p. 166.

Solebant autem Ægyptii ſibi ſuiſque Deorum patriorum nomina plerumque imponere.—Moremque hunc gens illa ſervare perrexit, poſtquam ſalutari luce Evangelicâ diu fruita eſſet. Jablonſky. v. 1. l. 1. c. 5. p. 105.

[11] It is poſſibly alluded to in Pſalm 80. v. 16. and in Jeremiah. c. 6. v. 20.

[12] Plutarch. Iſis et Oſiris. p. 365. Χενσιρις.

found

found out by Cinaras: which terms are compounded of Chan-Or, and Chan-Arez; and relate to the Sun or Apollo, the ſuppoſed inventor of the lyre. Prieſts and magiſtrates were particularly honoured with the additional title of Cahen: and many things held ſacred were liable to have it in their compoſition. Hence aroſe the errour of Horus Apollo; who having been informed, that the ancient Egyptians diſtinguiſhed many things, which were eſteemed holy, by this ſacred title, referred the whole to hieroglyphics; and gave out that they were all repreſented under the figure of a dog. And it is poſſible, that in later times the Grecian artiſts, and the mixed tribes of Egypt, may have expreſſed them in this manner; for they were led by the ear; and did not inquire into the latent purport of the [13] theology tranſmitted to them. From hence we may perceive, how little in later times even the native Egyptians knew of their rites and hiſtory.

Farther accounts may be produced from the ſame writer in confirmation of what I have been ſaying. He not only mentions the great veneration paid by the Egyptians to dogs, but adds, that in many temples they kept κυνοκεφαλοι, a kind of baboons, or animals with heads like thoſe of dogs, which were wonderfully endowed. By their aſſiſtance the Egyp-

[13] The purport of the term Cahen, or Cohen, was not totally unknown in Greece. They changed it to κοης, and κοιης; but ſtill ſuppoſed it to ſignify a prieſt. Κοιης, ἱερευς Καβειρων, ὁ καθαιρομενος φορεα. Heſychius. Κοιαται ἱερατται. Ibid.

It was alſo uſed for a title of the Deity. Κοιακ, ὁ τροχυλος λιθος; ſcilicet Βαιτυλος. Moſcopulus. p. 5. The Bætulus was the moſt ancient repreſentation of the Deity. See Apollon. Rhod. Schol. ad L. 1. v. 919.

tians

tians found out the particular periods of the Sun and Moon. Theſe did not, like other animals, die at once, but by piecemeal; ſo that one half of the animal was oftentimes buried, while the other half [14] ſurvived. He moreover aſſures us, that they could read and write: and whenever one of them was introduced into the ſacred apartments for probation, the prieſt preſented him with a [15] tablet, and with a pen and ink, and by his writing could immediately find out, if he were of the true intelligent breed. Theſe animals are ſaid to have been of infinite uſe to the ancient Egyptians in determining times and ſeaſons: for, it ſeems, they were in ſome particular functions the moſt accurate, and punctual of any creatures upon earth, [16] Per æquinoctia enim duodecies in die urinam reddere, et in nocte [17] compertus (Cunocephalus), æquali interſtitio ſervato, Triſmegiſto anſam dedit diem dividendi in duodecim partes æquales. Such is the hiſtory of theſe wonderful [18] animals. That Apes and Baboons were among the Egyptians held in veneration is very certain. The

[14] Ου, καθαπερ τα λοιπα ζωα εν ἡμερᾳ μια τελευτᾳ, ὑτω και τυτυς: αλλα μερος αυτων καθ' ἑκαστην ἡμεραν ιεκρεμενον ὑπο των Ἱερεων θαπτεσθαι. κτλ.

Ἑως δ' αν αἱ ἑβδομηκοντα και δυο πληρωθωσιν ἡμερας, τοτε ὁλος αποθνησκει. Horapollo. l. 1. c. 14. p. 2.

[15] Εις ἱερον επειδαν πρωτα κομιζῃ Κυνοκεφαλος, δελτον αυτῳ παρατιθησιν ὁ Ἱερευς, και σχοινιον, και μελαν, πειραζων, ει εκ της επιγαμιης ἐτι συγγενειας γραμματα, και ει γραφει. Horapollo. l. 1. c. 14. p. 28.

[16] Horapollo. l. 1. c. 16. p. 30. Δωδεκατις της ἡμερας καθ' ἑκαστην ὡραν ὑρει· τοδε αυτο ἐν ταις δυσι νυξι ποιει. κτλ. Speaking of the two Equinoxes.

[17] Hoffman: Cunocephalus.

Voſſius de Idol. Vol. 2. l. 3. c. 78.

[18] What Orus Apollo attributes to the Cunocephalus, Damaſcius (in Vitâ Iſidori) mentions of the Cat. Photii Bibliotheca. c. 242. p. 1049.

ſacred

Ape was ſacred to the God Apis; and by the Greeks was rendered Capis, and [19] Ceipis. The Baboon was denominated from the Deity [20] Babon, to whom it was equally ſacred. But what have theſe to do with the ſuppoſed Cunocephalus, which, according to the Grecian interpretation is an animal with the head of a dog? This characteriſtic does not properly belong to any ſpecies of Apes; but ſeems to have been unduly appropriated to them. The term Cunocephalus, Κυνοκεφαλος, is an Egyptian compound: and this ſtrange hiſtory relates to the prieſts of the country, ſtiled Cahen; alſo to the novices in their temples; and to the examinations, which they were obliged to undergo, before they could be admitted to the prieſthood. To explain this I muſt take notice, that in early times they built their temples upon eminences, for many reaſons; but eſpecially for the ſake of celeſtial obſervations. The Egyptians were much addicted to the ſtudy of aſtronomy: and they uſed to ſound their colleges in upper Egypt upon rocks and hills, called by

[19] By Strabo expreſſed Κειπος, who ſays, that it was reverenced by the people at Babylon oppoſite to Memphis. L. 17. p. 1167. Κειπων δε Βαβυλωνιοι οι κατα Μεμφιν (σεβονται.)

[20] Babun, Βαβυν, of Hellanicus Leſbius. Athenæus. l. 15. p. 680. called Bebon, Βεβων, by Manethon. Plutarch. Iſis et Oſiris. p. 371. 376. Babon was thought to have been the ſame as Typhon: by ſome eſteemed a female, and the wife of that perſonage. Plutarch. ibid.

The Ape and Monkey were held ſacred, not in Egypt only, but in India; and likewiſe in a part of Africa. Diodorus Sicul. l. 20. P. 793. Maffeus mentions a noble Pagoda in India, which was called the monkeys Pagoda. Hiſtoria Ind. l. 1. p. 25: and Balbus takes notice of Peguan temples, called by the natives Varelle; in which monkeys were kept out of a religious principle. See BalbiItinerarium.

them

them Caph. Theſe, as they were ſacred to the Sun, were farther denominated Caph-El, and ſometimes Caph-Aur, and Caph-Arez. The term Caph-El, which often occurs in hiſtory, the Greeks uniformly changed to Κεφαλη, Cephale: and from Cahen-Caph-El, the ſacred rock of Orus, they formed Κυνοκεφαλη, and Κυνοκεφαλος; which they ſuppoſed to relate to an animal with the head of a dog. But this Cahen-Caph-El was certainly ſome royal ſeminary in upper Egypt; from whence they drafted novices to ſupply their colleges and temples. Theſe young perſons were before their introduction examined by ſome ſuperior prieſt; and accordingly, as they anſwered upon their trial, they were admitted or refuſed. They were denominated Caph-El, and Cahen-Caph-El, from the academy, where they received their firſt inſtruction: and this place, though ſacred, yet ſeems to have been of a claſs ſubordinate to others. It was a kind of inferior cloiſter and temple, ſuch as Capella in the Romiſh church; which, as well as Capellanus, was derived from Egypt: for the church in its firſt decline borrowed largely from that country. That there was ſome particular place of this ſort ſituated upon a rock, or eminence, may, I think, be proved from Martianus Capella: and moreover that it was a ſeminary well known, where the youth of Upper Egypt were educated. For in deſcribing the ſciences under different perſonages, he gives this remarkable account of Dialectica upon introducing her before his audience. [21] Hæc ſe educatam

[21] Martianus Capella. L. 4. ſub initio.
Aſtronomia is made to ſpeak to the ſame purpoſe.—Per immenſa ſpatia ſeculorum,

educatam dicebat in *Ægyptiorum Rupe*; atque in Parmenidis exinde gymnaſium, atque Atticam demeâſſe. And Johannes Sariſburienſis ſeems to intimate, that Parmenides obtained his knowledge from the ſame quarter, when he mentions [22] *in Rupe* vitam egiſſe. In this ſhort detail we have no unpleaſing account of the birth of ſcience in Egypt; and of its progreſs from thence to Attica. It is plain, that this rupes Ægyptiaca could be nothing elſe but a ſeminary, either the ſame, or at leaſt ſimilar to that, which I have before been deſcribing. As the Cunocephali are ſaid to have been ſacred to Hermes, this college and temple were probably in the nome of Hermopolis. Hermes was the patron of Science, and particularly ſtiled Cahen, or [23] Canis: and the Cunocephali are ſaid to have been worſhiped by the people of that [24] place. They were certainly there reverenced: and this hiſtory points out very plainly the particular ſpot alluded to. Hermopolis was in the upper region ſtiled Thebaïs: and

culorum, ne profanâ loquacitate vulgarer, Ægyptiorum clauſa adytis occulebar. Martianus Capilla. L. 8.

[22] Johannes Sariſburienſis Metalogic. L. 2. p. 787. Editio Lugd. Bat. anno 1639.

He ſpeaks of Parmenides, as if he were a native of Egypt: and ſeems to have underſtood, that Parmenides took up his reſidence in the Egyptian ſeminary, in order to obtain a thorough knowledge in ſcience. Et licet Parmenides Ægyptius in rupe vitam egerit, ut rationem Logices inveniret, tot et tantos ſtudii habuit ſucceſſores, ut ei inventionis ſuæ totam fere præripuerint gloriam.

[23] Hermes was the ſame as Anubis Latrator. Jablonſky. L. 5. c. 1.

Κυνα σεβεις· τυπτω δ' εγω. Anaxandrides apud Athenæum. L. 7. p. 300.

Ἑρμην κυνα. Plutarch. Iſis et Oſiris.

[24] Strabo. L. 17. p. 1167. Κυνοκεφαλον δε (τιμωσιν) Ἑρμοπολιται.

there

there was in this diſtrict a tower, ſuch as has been [25] mentioned. It was in aftertimes made uſe of for a repoſitory, where they laid up the tribute. This may have been the rupes Ægyptiaca, ſo famed of old for ſcience; and which was the ſeat of the Chancephalim, or Cunocephalians.

It is ſaid of the Cunocephali, that when one part was dead and buried, the other ſtill ſurvived. This can relate to nothing elſe but a ſociety, or body politic, where there is a continual decrement, yet part ſtill remains; and the whole is kept up by ſucceſſion. It is an enigma, which particularly relates to the prieſthood in Egypt: for the ſacred office there was hereditary, being veſted in certain families; and when part was dead, a reſidue ſtill [26] ſurvived, who admitted others in the room of the deceaſed. [27] Επεαν δε τις αποθανη, τετε ὁ παις αντικατιςατ.ι. The ſons, we find, ſupplied the place of their fathers: hence the body itſelf never became extinct, being kept up by a regular ſucceſſion. As to the Cunocephali giving to Hermes the firſt hint of dividing the day into twelve parts from the exactneſs, which was obſerved in their [28] evacuations, it is a ſurmiſe almoſt too trifling to be diſcuſſed. I have ſhewn, that the Cunocephali were a ſacred college, whoſe members were perſons of great learn-

[25] Ἑρμοπολιτικη φυλακη. Strabo. ibid.

[26] Analogous to this we read in Herodotus, that the Perſian brigade, whoſe deficiencies were ſupplied by continual recruits, was ſtiled αθανατος, immortalis. Herodotus. l. 7. c. 83.

It conſiſted of ten thouſand men.

[27] Herodotus. L. 2. c. 37.

[28] Δωδεκατις ἡμερας καθ' ἑκαστην ὡραν ΟΥΡΕΙ Κυνοκεφαλος. Horapollo. L. 1. c. 16.

ing: and their ſociety ſeems to have been a very ancient inſtitution. They were particularly addicted to aſtronomical obſervations; and by contemplating the heavens, ſtiled Ouran, they learned to diſtinguiſh the ſeaſons, and to divide the day into parts. But the term Ouran the Greeks by a ſtrange miſconception changed to ὀρειν; of which miſtake they have afforded other inſtances: and from this abuſe of terms the ſilly figment took its riſe.

The Cunocephali are not to be found in Egypt only, but in India likewiſe; and in other parts of the world. Herodotus [28] mentions a nation of this name in Libya: and ſpeaks of them, as a race of men with the heads of dogs. Hard by in the neighbourhood of this people he places the Ακεφαλοι, men with no heads at all: to whom out of humanity, and to obviate ſome very natural diſtreſſes, he gives eyes in the breaſt. But he ſeems to have forgot mouth and ears, and makes no mention of a noſe: he only ſays, [29] Ακεφαλοι, οἱ εν στηθεσιν οφθαλμους εχοντες. Both theſe and the Cunocephali were denominated from their place of reſidence, and from their worſhip: the one from Cahen-Caph-El, the other from Ac-Caph-El: each of which appellations is of the ſame purport, the right noble, or ſacred [30] rock of the Sun.

Similar

[28] Herodot. L. 4. c. 191.

Upon the Mare Erythræum, ἱδρυμα Κυνοκεφαλων καλεμενον. Strabo. L. 16. p. 1120. Alſo Pliny. L. 6. c. 30. and L. 7. c. 2. of Cunocephali in Æthiopia and India.

[29] Herodot. L. 4. c. 191.

[30] Many places were named Cunocephale: all which will be found upon enquiry to have been eminences, or buildings ſituated on high, agreeably to this etymology.

Similar to the hiſtory of the Cunocephali, and Acephali, is that of the Cunodontes. They are a people mentioned by Solinus and Iſidorus, and by them are ſuppoſed to have had the teeth of dogs. Yet they were probably denominated, like thoſe above, from the object of their worſhip, the Deity Chan-Adon; which the Greeks expreſſed Κυνοδων, and ſtiled his votaries [31] Cunodontes.

The Greeks pretended, that they had the uſe of the ſphere, and were acquainted with the zodiac, and its aſteriſms very early. But it is plain from their miſtakes, that they received the knowledge of theſe things very late; at a time when the terms were obſolete, and the true purport of them not to be obtained. They borrowed all the ſchemes under which the ſtars are comprehended, from the Egyptians; who had formed them of old, and named them from circumſtances in their own religion and mythology. They had particularly conferred the titles of their Deities upon thoſe ſtars, which appeared the brighteſt in their hemiſphere. One of the moſt remarkable and brilliant they called Cahen Se-

etymology. Κυνοκεφαλη, ΛΟΦΟΣ τις Θεσσαλιας. Stephanus Byzant. from Polybius. L. 17.

Κυνωνκεφαλαι near Scotiuſſa. ΛΟΦΩΝ πυκνων παραλληλων ΑΚΡΑΙ. Plutarch in Flaminino, of the ſame place.

The citadel at Thebes was called Κυνοκεφαλη by Xenophon. Thoſe who ſpeak of the Cunocephali as a people, deſcribe them as Mountaineers. Megaſthenes per diverſos Indiæ montes eſſe ſcribit nationes caninis capitibus. Solinus. C. 52.

A promontory of this name upon the coaſt of the Red Sea, mentioned above from Strabo. Another promontory Cunocephale in Corcyra. Procopius. Goth. L. 3. c. 27.

[31] Solinus. C. 4. and Iſidorus. Origi L. 9. de Portentis.

hor; another they termed Purcahen; a third Cahen Ourah, or Cun Ourah. Theſe were all miſconſtrued, and changed by the Greeks; Cahen-Sehor to Canis Sirius; P'urcahen to Procyon; and Cahen Ourah to Cunoſoura, the dog's tail. In reſpect to this laſt name I think, from the application of it in other inſtances, we may be aſſured, that it could not be in acceptation what the Greeks would perſuade us: nor had it any relation to a dog. There was the ſummit of a hill in Arcadia of this [32] name: alſo a promontory in [33] Attica; and another in [34] Eubœa. How could it poſſibly in its common acceptation be applicable to theſe places? And as a conſtellation if it ſignified a dog's tail, how came it to be a name given to the tail of a bear? It was a term brought from [35] Sidon, and Egypt: and the purport was to be ſought for from the language of the Amonians.

The ancient Helladians uſed upon every promontory to raiſe pillars and altars to the God of light, Can-Our, the Chan-Orus of Egypt. But Can-Our, and Can-Ourah, they changed to κυνοσουρα, as I have ſhewn: yet notwithſtanding this corruption the true name is often to be diſcovered. The place which is termed Cunoſoura by Lucian in his Icaromenippus, is called Cunoura by Stephanus Byzant. and by

[32] Steph. Byzantinus.

[33] Ptolemy. L. 3. c. 15.

[34] Heſychius. Alſo a family at Lacedæmon, Φυλη Λακωνικη: and Cunoſouroi, the name of a family at Megara. See Alexander ab Alexandro. l. 1. c. 17.

[35] Eſſe duas Arctos, quarum Cynoſura petatur
Sidoniis; Helicen Graia carina notet. Ovid. Faſtor. L. 3. v. 107.

Pauſanias.

[36] Pauſanias. Cunoura is alſo uſed by Lycophron, who underſtood ancient terms full well, for any high rock or headland.

[37] Εν ἅισι προς κυνουρα καμπυλους σχασας
Πευκης οδοντας.

Προς κυνεργα, προς τραχειας πετρας. Scholiaſt. ibid.

We find the ſame miſtake occur in the account tranſmitted to us concerning the firſt diſcovery of purple. The ancients very gratefully gave the merit of every uſeful and ſalutary invention to the Gods. Ceres was ſuppoſed to have diſcovered to men corn, and bread: Oſiris ſhewed them the uſe of the plough; Cinyras of the harp: Veſta taught them to build. Every Deity was looked up to as the cauſe of ſome bleſſing. The Tyrians and Sidonians were famous for the manufacture of purple: the die of which was very exquiſite, and the diſcovery of it was attributed to Hercules of Tyre; the ſame who by Palæphatus is ſtiled Hercules [38] Philoſophus. But ſome will not allow him this honour; but ſay, that the dog of Hercules was the diſcoverer. For accidentally feeding upon the Murex, with which the coaſt abounded, the dog ſtained his mouth with the ichor of the fiſh; and from hence the firſt hint of dying was [39] taken.

[36] L. 3. p. 207.

[37] V. 99.

[38] Palæphatus περι εφευρησεως πορφυρας. p. 124.

[39] Caſſiodorus of the purple. Cum fame canis avida in Tyrio littore projecta conchylia impreſſis mandibulis contudiſſet, illa naturaliter humorem ſanguineum diffluentia ora ejus mirabili colore tinxerunt: et ut eſt mos hominibus occaſiones repentinas ad artes ducere, talia exempla meditantes fecerunt principibus decus nobile. L. 9. c. 36.

See alſo Chronicon Paſchale. P. 43. Achilles Tatius. L. 3. Julius Pollux. L. 1. c. 4. p. 30. Ed. Amſtel. Pliny. L. 9. c. 36.

This

This gave birth to the proverbial expreſſion, [40] Ἑυρημα κυνος ην ἡ σεβαση πορφυρα. Nonnus mentions the particular circumſtance of the dog's ſtaining his mouth :

[41] Χιονεας πορφυρε παρηϊδας αἱματι κοχλε.

Such is the ſtory, which at firſt ſight is too childiſh to admit of credit. It is not likely, that a dog would feed upon ſhell-fiſh: and if this may at any time have happened, yet whoever is at all converſant in natural hiſtory, muſt know, that the murex is of the turbinated kind, and particularly aculeated; having ſtrong and ſharp protuberances, with which a dog would hardly engage. The ſtory is founded upon the ſame miſconception, of which ſo many inſtances have been produced. Hercules of Tyre, like all other oriental divinities, was ſtiled Cahen, and Cohen ; as was allowed by the Greeks themſelves. [42] Τον Ἡρακλην φασι κατα την Αιγυπτιων διαλεκτον ΧΩΝΑ λεγεσθαι. *We are told, that Hercules in the language of the Egyptians is called Chon.* This intelligence however they could not abide by ; but changed this ſacred title to [43] κυων, a dog, which they deſcribed as an attendant upon the Deity.

The Grecians tell us, that the Egyptians ſtiled Hermes a dog: but they ſeem to have been aware, that they were guilty of an undue repreſentation. Hence Plutarch tries to

[40] Cyrus Prodromus επι αποδημῳ τῃ φιλιᾳ.

[41] Nonni Dionyſiaca. L. 40. p. 1034.

[42] Etymologicum Magnum.

[43] Johannes Antiochenus, who tells the ſtory at large, ſays, that purple was the diſcovery κυνος ποιμενικης which in the original hiſtory was undoubtedly a ſhepherd king.

ſoften

ſoften, and qualify what is mentioned, by ſaying, [46] Ου γαρ κυριως τον Ἑρμην ΚΥΝΑ λεγουσιν (οἱ Αιγυπτιοι): by which this learned writer would inſinuate, that it was not ſo much the name of a dog, as the qualities of that animal, to which the Egyptians alluded. Plutarch thought by this refinement to take off the impropriety of conferring ſo baſe a name upon a Deity. But the truth is, that the Egyptians neither beſtowed it nominally; nor alluded to it in any degree. The title, which they gave to Hermes, was the ſame, that they beſtowed upon Hercules: they expreſſed it Cahen, and Cohen; and it was very properly repreſented above by the Greek term Χων, Chon. It is ſaid of Socrates, that he ſometimes made uſe of an uncommon oath, μα τον κυνα, και τον χηνα, *by the dog and the gooſe:* which at firſt does not ſeem conſiſtent with the gravity of his character. But we are informed by Porphyry, that this was not done by way of ridicule: for Socrates eſteemed it a very ſerious and religious mode of atteſtation; and under theſe terms made a ſolemn appeal to the ſon of [47] Zeus. The purport of the words is obvious:

[46] Plutarch. Iſis et Oſiris. P. 355

[47] Ουδε Σωκρατης τον κυνα και τον χηνα ομνυς εταιζεν. Porphyry de Aſtinentiâ. L. 3. p. 286.

It is ſaid to have been firſt inſtituted by Rhadamanthus of Crete: Εκελευσε (Ραδαμανθυς) κατα χηνος, και κυνος, και κριου ομνυναι. Euſtathius upon Homer. Odyſſ. Υ. P. 1871.

See Ariſtophan. Ορνιθες. Scholia. v. 521. Ομνυναι κελευσαι (Ραδαμανθυν) χηνα, και κυνα, κτλ. from Socrates. L. 12. de Rebus Creticis.

The ancient Abantes of Eubœa ſtiled Zeus himſelf Cahen; called in aftertimes Cenæus. There was a promontory of the ſame name: Κηναιον ακρωτηριον

obvious: and whatever hidden meaning there may have been, the oath was made ridiculous by the abſurdity of the terms. Beſides, what poſſible connection could there have ſubſiſted between a dog and a Deity; a gooſe and the ſon of Jove? There was certainly none: yet Socrates, like the reſt of his fraternity, having an antipathy to foreign terms, choſe to repreſent his ideas through this falſe medium; by which means the very eſſence of his invocation was loſt. The ſon of Zeus, to whom he appealed, was the Egyptian Cahen abovementioned; but this ſacred title was idly changed to κυνα και χηνα, a dog and a gooſe, from a ſimilitude in ſound. That he referred to the Egyptian Deity is manifeſt from Plato, who acknowledges, that he ſwore, [48] μα τον κυνα τον Αιγυπτιων θεον. By which we are to underſtand a Cahen of Egypt. Porphyry expreſly ſays, that it was the God Hermes the ſon of Zeus, and Maia: [49] Κατα τον τε Διος και Μαιας παιδα εποιειτο τον ὁρκον.

I cannot account upon any other principle than that, upon which I have proceeded, for the ſtrange repreſentation of Apollo, and Bacchus, gaping with open mouths. So it ſeems they were in ſome places deſcribed. Clemens of Alexandria mentions from Polemon, that Apollo was thus

γιον (Αἰαντων) Steph. Byzant. Here Hercules was ſuppoſed to have ſacrificed after his conqueſt of Æchalia.

Victor ab Æchaliâ Cenæo ſacra parabat
Vota Jovi. Ovid. Metamorph. L. 9. v. 136.

Sophocles in Trachin. V. 242. mentions, Βαμες, τελητ' εγκαρπα Κηναιῳ Διι.

[48] Plato in Gorgiâ. Vol. 1. p. 482.

[49] Porphyry. L. 3. p. 286. ſo corrected by Jablonſky. L. v. c. 1. p. 10.

exhibited

exhibited: [50] Πολεμων δε κεχηνοτος Απολλωνος οιδεν αγαλμα. And we are told, that a gaping [51] Bacchus was particularly worſhiped at Samos. They were both the ſame as the Egyptian Orus; who was ſtiled Cahen-On, Rex, vel Deus Sol; out of which Cahen-On the Grecians ſeem to have formed the word Χαινων: and in conſequence of it, theſe two Deities were repreſented with their jaws widely extended. This term was ſometimes changed to κοινος, communis: hence it is that we ſo often meet with κοινοι Θεοι, and κοινοι δωμοι, upon coins and marbles: alſo κοινος Ἑρμης. And as Hermes was the reputed God of gain, every thing found was adjudged to be κοινος, or common.

[52] Αλλ' εσιδετα
Εξαπινης, Ἑρμης κοινος, εφη θυγατηρ.

[53] Κοινον ειναι τον Ἑρμην.

Notwithſtanding this notion ſo univerſally received, yet among the Grecians themſelves the term κοινος was an ancient title of eminence. [54] Κοινος, ὁ Δεσποτης. *Coinos ſignifies a lord and maſter:* undoubtedly from Cohinus; and that from Cohen. It would be endleſs to enumerate all the inſtances which might be brought of this nature. Of this, I think, I am aſſured, that whoever will conſider the uncouth names both of Deities, and men, as well as of places, in the light recommended; and attend to the mythology

[50] Clementis Cohortatio. P. 32.
[51] Pliny. L. 8. p. 446.
[52] Anthologia. L. 1. Epigram. 144.
[53] Theophraſt. Charact.
[54] Heſychius.

tranſmitted concerning them; will be able by theſe helps to trace them to their original meaning. It is, I think, plain, that what the Grecians ſo often interpreted κυνες, was an ancient Amonian title. When therefore I read of the brazen dog of Vulcan, of the dog of Erigone, of Orion, of Geryon, of Orus, of Hercules, of Amphilochus, of Hecate, I cannot but ſuppoſe, that they were the titles of ſo many Deities; or elſe of their prieſts, who were denominated from their office. In ſhort the Cahen of Egypt were no more dogs, than the Pateræ of Amon were baſons: and though Diodorus does ſay, that at the grand celebrity of [55] Iſis the whole was preceded by dogs, yet I cannot help being perſuaded that they were the prieſts of the Goddeſs.

By this clue we may unravel many intricate hiſtories tranſmitted from different parts. In the temple of Vulcan near mount Ætna there are ſaid to have been a breed of dogs, which fawned upon good men, but were implacable to the bad. [56] Inde etiam perpetuus ignis a Siculis alebatur in Ætnæo Vulcani templo, cui cuſtodes adhibiti ſunt ſacri canes, blandientes piis hominibus, in impios ferocientes. In the celebrated gardens of Electra there was a golden dog, which ſhewed the ſame regard to good men, and was as inveterate to others.

[57] Χρυσεος οιδαινοντι κυων συνυλακτεε λαιμῳ
Σαινων ηθαδα φωτα.

[55] Diodorus Siculus de pompâ Iſiacâ. L. 1. p. 78.

[56] Huetius. Præp. Evang. P. 86. from Cornutus de naturâ Deorum.

A like hiſtory is given of ſerpents in Syria by Ariſtotle, περι θαυμασιων ακουσματων: and by Pliny and Iſidorus of birds in the iſlands of Diomedes.

[57] Nonni Dionyſica. L. 3. p. 94.

What

What is more remarkable, there were many gaping dogs in this temple; which are repreſented as ſo many ſtatues, yet were endowed with life.

[58] Χασμασι ποιητοισι σεσηροτες ανθεριωνες
Ψευδαλεων σκυλακων ςιχες εμφρονες.

Homer deſcribes ſomething of the ſame nature in the gardens of Alcinous.

[59] Χρυσειοι δ' εκατερθε και αργυρεοι κυνες ησαν,
Ους Ηφαιςος ετευξεν ιδυιησι πραπιδεσσιν,
Αθανατες οντας, και αγηρως ηματα παντα.

All this relates to the Cuſean prieſts of Vulcan or Hephaiſtos and to the prieſthood eſtabliſhed in his temple: which prieſthood was kept up by ſucceſſion, and never became extinct. What was Cuſean, the Greeks often rendered Χρυσειον, as I ſhall hereafter ſhew. The ſame people were alſo ſtiled Cuthim; and this word likewiſe among the ancients ſignified gold: from hence theſe prieſts were ſtiled Χρυσειοι κυνες. We find the like hiſtory in Crete: here too was a golden dog, which Zeus had appointed to be the guardian of his temple[60]. By comparing theſe hiſtories I think we cannot fail of arriving at the latent meaning. The God of light among other titles was ſtiled Cahen, or Chan-Ades: but the term being taken in the ſame acceptation here, as in the inſtances above, the Deity was changed to a dog, and ſaid

[58] Ibid.

[59] Homer. Odyſſ. L. 8. v. 92.

[60] Τον Κυνα τον χρυσεον απεδειξεν (ὁ Ζευς) φυλαττειν το ἱερον εν Κρητῃ. Antoninus Liberalis. C. 35. p. 180.

to

to reſide in the infernal regions. From hence he was ſuppoſed to have been dragged to light by Hercules of Thebes. The notion both of Cerberus and Hades being ſubterraneous Deities took its riſe from the temples of old being ſituated near vaſt caverns, which were eſteemed paſſages to the realms below. Such were in Meſſenia, in Argolis, in Bithynia, and at Enna in Sicily; not to mention divers other places. Theſe temples were often named Kir-Abor; and the Deity Chan-Ades; out of which terms the Greeks formed Τον Κερβερον κυνα ἀδε; and fabled, that he was forced into upper air by Hercules through theſe infernal inlets. And as temples ſimilar in name and ſituation were built in various parts, the like hiſtory was told of them all. Pauſanias takes notice of this event, among other places, being aſcribed to the cavern at [61] Tænarus; as well as to one at [62] Træzen, and to a third near the city [63] Hermione. The Poet Dionyſius ſpeaks of the feat being performed in the country of the Marianduni near Colchis.

[64] Και Μαριανδυνων ἱερον πεδον, ενθ' ενεπεσιν
Ουδαιε Κρονιδαο μεγαν κυνα Χαλκεοφωνον
Χερσιν ανελκομενον μεγαλητορος Ἡρακληος,
Δεινον απο ϛοματων βαλεειν σιαλωδεα χυλον.

But however the Deity in all theſe inſtances may have been

[61] Pauſanias of Tænarus. L. 3. p. 275.
[62] ——— of Træzen. L. 2. p. 183.
[63] ——— of Hermione. L. 2. p. 196.
[64] Dionyſ. Περιηγης. V. 791. This temple ſtood, according to Diodorus Siculus and Arrian, in the country of the Cimmerians near the Acheruſian Cherſoneſe. See Scholia to Dionyſius above.

degraded to the regions of darkneſs, yet he was the God of light, Κυν-άδης; and ſuch was the purport of that name. He was the ſame as Apollo, as may be proved from the Cunidæ at Athens, who were a family ſet apart for his ſervice. Κυννιδαι, γενος Αθηνησιν, εξ ου ὁ ἱερευς τȣ Κυννιȣ Απολλωνος. Heſychius. *The Cunnidai are a family at Athens; out of which the prieſt of Apollo Cunnius is choſen.* He ſtiles him Apollo Cunnius: but the Cunidai were more properly denominated from Apollo Cunides, the ſame as Cun-Ades. Poſeidon was expreſly ſtiled Cun-Ades; and he was the ſame Deity as Apollo; only under a different title, as I have ſhewn. Κυναδης Ποσειδων Αθηνησιν ετιματο. Heſychius. *Poſeidon was worſhiped at Athens under the title of Cun-Ades.*

Though I have endeavoured to ſhew, that the term, of which I have been treating, was greatly miſapplied in being ſo uniformly referred to dogs; yet I do not mean to inſinuate, that it did not ſometimes relate to them. They were diſtinguiſhed by this ſacred title, and were held in ſome degree of [65] veneration: but how far they were reverenced is not eaſy to determine. Herodotus [66] ſpeaking of the ſanctity of ſome animals in Egypt, ſays, that the people in every family, where a dog died, ſhaved themſelves all over: and he mentions it as a cuſtom ſtill ſubſiſting in his own time. Plutarch[67] differs from him. He allows, that theſe animals were at-

[65] Oppida tota canem venerantur. Juvenal. Sat. 15. v. 8.
Diodorus. L. 1. p. 16.

[66] Herodotus. L. 2. c. 66.

[67] Plutarch. Iſis et Oſiris. P. 368.

one

one time eſteemed holy; but it was before the time of Cambyſes: from the æra of his reign they were held in another light: for when this king killed the ſacred Apis, the dogs fed ſo liberally upon his entrails without making a proper diſtinction, that they loſt all their ſanctity. It is of little conſequence, whichever account be the trueſt. They were certainly of old looked upon as ſacred; and eſteemed emblems of the Deity. And it was perhaps with a view to this, and to prevent the Iſraelites retaining any notion of this nature, that a dog was not ſuffered to come within the precincts of the temple at [68] Jeruſalem. In the Moſaic law the price of a dog, and the hire of a harlot are put upon the ſame level. [69] *Thou ſhalt not bring the hire of a whore, or the price of a dog, into the houſe of the Lord thy God for any vow: for both theſe are an abomination to the Lord thy God.*

To conclude: The Dog in Egypt was undoubtedly called Cahen, and Cohen; a title by which many other animals and even vegetables were honoured, on account of their being conſecrated to ſome Deity. The Greeks did not conſider, that this was a borrowed appellation, which belonged to the Gods, and their Prieſts; and was from them extended to many things held ſacred. Hence they have continually referred this term to one object only: by which means they have miſrepreſented many curious pieces of hiſtory; and a number of idle fables have been deviſed to the diſparagement of all that was true.

[68] Εξω κυνες was a proverbial expreſſion among the Jews.

[69] Deuteronomy. C. 23. v. 18.

OF

OF CHUS

STILED

ΧΡΥΣΟΣ, and ΧΡΥΣΑΩΡ.

AMONG the different branches of the great Amonian family, which ſpread themſelves abroad, the ſons of Chus were the moſt conſiderable; and at the ſame time the moſt enterpriſing. They got acceſs into countries widely diſtant; where they may be traced under different denominations, but more particularly by their family title. This we might expect the Greeks to have rendered Chuſos, and to have named the people Χυσαιοι, Chuſæi. But by a fatal miſpriſion they uniformly changed theſe terms to words more familiar to their ear, and rendered them Χρυσος, and Χρυσειος, as if they had a reference to gold. I have before mentioned the various parts of the world, where the Amonians ſettled; and eſpecially this branch of that family. Their moſt conſiderable colonies weſtward were in Ionia, and Hellas; and about Cuma, and

Liguria in Italy; and upon the coaſt of Iberia in Spain. They were likewiſe to be found in Cyrene; and ſtill farther in Mauritania, and in the iſlands oppoſite to that coaſt. In the north they were to be met with at Colchis, towards the foot of Mount Caucaſus, and in moſt regions upon the coaſt of the Euxine ſea. In the hiſtories of theſe countries the Grecians have conſtantly changed Chuſos, the Gentile name, to Chruſos, Χρυσος; and Chus-Or, Chuſorus, to Χρυσωρ, Chruſor: and in conſequence of this alteration they have introduced in their accounts of theſe places ſome legend about gold. Hence we read of a golden fleece at Colchis; golden apples at the Heſperides; at [1] Tarteſſus a golden cup; and at Cuma in Campania a golden branch:

Aureus et foliis, et lento vimine, ramus.

Something ſimilar is obſervable in the hiſtory of Cyrene. The natives were not remarkable for either mines, or merchandiſe: yet Palæphatus having mentioned that they were κατα γενος Αιθιοπες, Ethiopians by extraction, that is, Cuſeans, ſubjoins: [2] Εισι δε σφοδρα χρυσοι. Pindar in celebrating each happy circumſtance of the Inſulæ Fortunatæ mentions, that there were trees with branches of gold: [3] Ανθεμα δε χρυσω φλεγει. The river Phaſis in Colchis was ſuppoſed

[1] In this golden cup Hercules was ſuppoſed to have paſſed over the ocean. Χρυσεοις——δεπας, εν ῳ τον ωκεανον διεπερασεν Ηρακλης. Apollodorus. L. 2. p. 100.

There was likewiſe in the ſame place a ſtory about a golden belt. Philoſtratus: Vita Apollon. L. 5. p. 212.

[2] Palæphatus. Edit. Elz. 1642. p. 76. the author would not ſay σφοδρα πλουσιοι, but keeps to the ancient term χρυσοι, though it is ſcarce ſenſe.

[3] Pindar. Olymp. Ode 2. στροφ. δ. P. 25.

to

to have abounded with gold: and the like was pretended of the Hermus and Pactolus in Ionia. Not only the Poets, but many of the graver [4] hiſtorians ſpeak of their golden ſands. Yet there is reaſon to doubt of the fact: for not one of them produces any good voucher for what they ſuppoſe. They do not mention any trade carried on, nor riches accruing from this lucky circumſtance: ſo that there is no reaſon to think, that one grain of gold was gathered from theſe celebrated ſtreams. Among the ſeveral iſlands occupied by this people were Rhodes, and Delos. In the former the chief city is ſaid to have been bleſſed with ſhowers of gold. [5] Ενθα ποτε βρεχε θεων Βασιλευς ὁ μεγας χρυσαις νιφαδεσσι πολιν. At Delos every thing was golden, even the ſlippers of the God.

[6] Χρυσεα και τα πεδιλα, πολοχρυσος γαρ Απολλων.

And this not only in after times, when the iſland was enriched with offerings from different nations, but even at the birth of the God; by which is meant the foundation of his temple, and introduction of his rites.

[7] Χρυσεα τοι τοτε παντα θεμειλια γειναθο, Δηλε,

[4] Χρυσοφορεσι δ' εκ τε Καυκασε πολλαι πηγαι ψημα αφαιες. Appian de Bello Mithridat. P. 242. Salauces, an ancient king of Colchis, was ſaid to have abounded with gold. Pliny. L. 33. c. 15. p. 614. Arrian ſuppoſes that they put fleeces into the rivers to intercept (ψημα αφαιε) this imperceptible mineral: and that from hence aroſe the fable of the Golden Fleece.

[5] Pindar. Olymp. Ode 7. p. 64.

[6] Callimachus. Hymn to Apollo. V. 34.

In like manner there was a ſhower of gold at Thebes in Bœotia. Pindar ſpeaks of Jupiter Χρυσῳ μεσονυκτιον νιφοντα. Iſthm. Ode 7. p. 476.

[7] Callimachus. Hymn to Delos. V. 260.

Χρυσῳ δε τροχοεσσα πανημερος ερρεε λιμνη,
Χρυσειον δ' εκομισσε γενεθλιον ερνος ελαιης,
Χρυσῳ δε πλημμυρε βαθυς Ινωπος ελιχθεις,
Αυτη δε χρυσοιο απ' εδεος ειλεο παιδα,
Εν δ' εβαλευ κολποισιν.

We find, that the very ſoil and foundations of the iſland were golden: the lake floated with golden waves: the olive tree vegetated with golden fruit: and the river Inopus, deep as it was, ſwelled with gold. Homer in a Hymn to the ſame perſonage repreſents the whole more compendiouſly by ſaying, that the iſland was weighed down with treaſure:

[8] Χρυσῳ δ' αρα Δηλος απασα
Βεβριθει.

I have before mentioned, that the Amonians ſettled in Liguria: and in conſequence of it the Heliadæ are repreſented as weeping not only amber, but gold. Philoſtratus, ſpeaking of a particular ſpecies of fir-trees in Bœtica, ſays, that they dropped blood, juſt as the Heliadæ upon the Padus did [9] gold.

Chus by the Egyptians and Canaanites was ſtiled Or-Chus, and [10] Chus-Or; the latter of which was expreſſed by the Greeks, analogous to the examples above, Χρυσωρ,

[8] Homer. Hymn to Apollo. V. 135.

[9] Πευκης ειδος ἑτερον· λειβεσθαι δ' αἱματι, καθαπερ τῳ χρυσῳ την Ἡλιαδα αιγειρον. Philoſtratus. L. 5. p. 211. Æſchylus mentions the Arimaſpians as living upon a golden ſtream;

Οἱ Χρυσορρυτον
Οικεσιν αμφι ναμα Πλουτωνος πορῳ. Prometheus. P. 49.

[10] Hence the celebrated city in Egypt had the name of Cerchuſora. Some traces of Orcus may be found in Zeus Hircius, and Orcius, mentioned by Pauſanias. L. 5. p. 442. He ſuppoſes the name to be from ὁρκος, an oath, and mentions a legend to that purpoſe.

Chruſor:

Chruſor: and we learn in Euſebius from Philo, that Chruſor was one of the principal Deities of the Phenicians, a great benefactor to mankind; and by ſome ſuppoſed to have been the ſame as Hephaiſtus. Both the Tyrians and Sidonians were undoubtedly a mixed race; and preſerved the memory of Ham, and Chus, equally with that of Canaan.

This name ſo often rendered Chruſos, and Chruſor, was ſometimes changed to Χρυσαωρ, Chruſaor; and occurs in many places, where the Cuthites were known to have ſettled. We have been ſhewn, that they were a long time in Egypt; and we read of a Chruſaor in thoſe parts, who is ſaid to have ariſen from the blood of Meduſa.

[11]Εξεθορε Χρυσαωρ τε μεγας, και Πηγασος ἱππος.

We meet with the ſame Chruſaor in the regions of Aſia Minor, eſpecially among the Carians. In theſe parts he was particularly worſhiped, and ſaid to have been the firſt deified mortal. The great Divan of that nation was called Chruſaorium; and there was a city [12] Chruſaoris; and a temple of the ſame name. [13] Εγγυς δε της πολεως το τε Χρυσαορεως Διος κοινον ἁπαντων Καρων, εις ὁ συνιασι θυσαντες τε και βεβουλευσαμενοι. This city was properly called Chus-Or; and built in memory of the ſame perſon, as the city Chuſora, called alſo [14] Cerchuſora, in Egypt. It was undoubtedly founded

[11] Heſiod. Theog. V. 281.

[12] Χρυσαορις, πολις Καριας——Επαφροδιτος δε την Καριαν πασαν Χρυσαορίδα λεγεσθαι (φησι). Steph. Byzant.

[13] Strabo. L. 14. p. 975. Zeus was a title conferred upon more than one of the family.

[14] Herodotus. L. 2. c. 15. Alſo C. 17. and 97. called by Strabo Κερκεσορα. L. 17. p. 1160.

by

by ſome of the ſame family, who in aftertimes worſhiped their chief anceſtor; as the Sidonians and Syrians did likewiſe. For this we have the teſtimony of Sanchoniathon; who having mentioned the various benefits beſtowed upon mankind by Chruſaor, ſays at the concluſion, [15] Διο και ως θεον αυτον μετα θανατον εσεβασθησαν· *for which reaſon after his death they worſhiped him as a God.* The firſt king of Iberia was named Chruſaor, the reputed father of [16] Geryon; and he is ſaid to have been πολυχρυσος, a perſon of great wealth: all which is an Egyptian hiſtory transferred from the Nile to the Bœtis.

[17] Χρυσαωρ δ' ετεκε τρικαρηνον Γηρυονηα,
Μιχθεις Καλλιροη κεκρη κλυτω Ωκεανοιο.

Geryon of Spain was, according to this mythology of the Poet, the ſon of Chruſaor; and Chruſaor was confeſſedly of Egyptian original: ſo that whatever the fable may allude to, it muſt have been imported into Bœtica from Egypt by ſome of the ſons of Chus. The Grecians borrowed this term, and applied it to Apollo; and from this epithet, Chruſaor, he was denominated the God of the golden ſword. Homer accordingly ſtiles him [18] Απολλωνα Χρυσαορα: and ſpeaking of Apollo's infancy he ſays, [19] Ουδ' αρ' Απολλωνα Χρυσαορα

[15] Sanchoniathon apud Euſeb. Præp. Evan. L. 1. p. 35.
[16] Diodorus Sic. L. 4. p. 224.
[17] Heſiod. Theog. V. 287.
Τρισωματον ϑοτηρ' Ερυθειας. Euripides. Hercules Furens. V. 423.
[18] Homer. Iliad. O. V. 256.
[19] Homer. Hymn to Apollo. V. 123.

θησατο μητης: and Diana is termed [20] Αυτοκασιγνητη Χρυσαορος Απολλωνος.

This title cannot poſſibly relate to the implement ſuppoſed: for it would be idle to ſtile an infant the God of the golden ſword. It was a weapon, which at no time was aſcribed to him: nor do I believe, that he is ever repreſented with one either upon a gem, or a marble. He is deſcribed as wiſhing for a harp, and for a bow.

[21] Ειη μοι κιθαρις τε φιλη, και καμπυλα τοξα.

And his mother is ſaid to have been pleaſed, that ſhe produced him to the world an archer:

[22] Χαιρε δε Λητω,
Ουνεκα τοξοφορον και καρτερον υιον ετικτεν.

Theſe habiliments are often ſpecified: but I do not recollect any mention made of a ſword, nor was the term Chruſaor of Grecian etymology.

Since then we may be aſſured that Chus was the perſon alluded to under the name of Chruſos, Chruſor, and Chruſaor; we need not wonder that his ſubſtitute Apollo is ſo often ſtiled Χρυσοκομης, and Χρυσολυρος: that the harp, called by the Amonians [23] Chan-Or, and Cuth-Or, from the ſuppoſed inventor, ſhould by the Grecians be denominated Χρυσεα φορμιγξ [24] Απολλωνος: that ſo many cities, where Apollo was

[20] Second Hymn to Diana. V. 3.

Perſeus is ſtiled Χρυσαορος in Orpheus de Lapid. C. 15. v. 41.

[21] Homer. Hymn to Apollo. V. 131.

[22] Ibid. V. 126.

[23] Apollo was repreſented as the author of the lyre, called among the oriental nations Kinor, and Cuthar: from the latter of which came κιθαρις, and cithara in the weſt.

[24] Pindar. Pyth. Ode 1.

particularly

particularly worſhiped, ſhould be called Chruſe, and Chruſopolis; the number of which was of no ſmall [25] amount. Nor is this obſervable in cities only, but in rivers, which were named in the ſame manner. For it was uſual in the firſt ages to conſecrate rivers to Deities, and to call them after their names. Hence many were denominated from Chuſorus, which by the Greeks was changed to Χρυσορροας; and from this miſtake they were ſuppoſed to abound with gold. The Nile was called Chruſorrhoas [26], which had no pretenſions to gold: and there was a river of this name at [27] Damaſcus. Others too might be produced, none of which had any claim to that mineral. There was a ſtream Chruſorrhoas near the Amazonian city Themiſcura in [28] Pontus: and the river Pactolus was of old ſo called, whence probably came the notion of its abounding with gold. [29] Πακτωλος ποταμος εϛι της Λυδιας——εκαλειτο δε προτερον Χρυσορροας. It was named Chruſorrhoas firſt, and in aftertimes Pactolus: whence we may conclude in reſpect to gold, that the name was not

[25] Χρυση, ἡ πολις τε Απολλωνος εγγυς Λημνε—και της Λεσβιας τοπος· και Παληφαιϛια της Λημνε ακρωτηριον—και εν Βιθυνια, και περι Χαλκηδονα, και της Καριας· και εν τη Αλικαρνασσι Δωριον πεδιον· και εν Ελλησποντω· ϛι και αλλη Χερρονησος της Ινδικης· εν δε τη εκτος Γανγε Ινδικη. Stephanus Byzant.

See alſo Χρυσοπολις ibidem.

[26] Cedrenus. P. 12.

[27] Strabo. L. 16. p. 1095.

[28] Hoffman Lexic.

[29] Plutarch de fluminibus. P. 1151. The original name was Chruſaor, which had no relation to a golden ſtream: at leaſt that part of it was ſo named which ran through the city Maſtaura. See Stephanus Byzant. Μαϛαυρα.

given

given on account of any ſuch circumſtance; but the notion was inferred from the name.

It is apparent that this repeated miſtake aroſe in great meaſure from the term Chuſus and Chruſus being ſimilar: whence the latter was eaſily convertible into the former; which to the Grecians appeared a more intelligible, and at the ſame time a more ſplendid, title. But there was ſtill another obvious reaſon for this change. Chus was by many of the eaſtern nations expreſſed Cuth; and his poſterity the Cuthim. This term in the ancient Chaldäic, and other Amonian languages, ſignified [30] gold: hence many cities and countries, where the Cuthites ſettled, were deſcribed as golden, and were repreſented by the terms Chruſos and Chruſe. Theſe, as I have ſhewn, had no relation to gold, but to Chus, who was reverenced as the Sun, or Apollo; and was looked upon as Dionuſus; but may more truly be eſteemed Bacchus. Hence, when the poet Dionyſius mentions the iſland Chruſe in [31] India, his commentator obſerves; Χρυση νησος, λεγομενη ἑτως, η δια το χρυσον φερειν, η κατα τον Διονυσον· and at laſt concludes, [32] Χρυσας ειναι πως δοκει ὁ ἡλιος.

In a former diſſertation concerning the Shepherd Kings in Egypt, I have ſhewn that they were the ſons of Chus, who

[30] כתם of the Hebrews.

[31] Dionyſius περιηγης. V. 589. Scholia ibidem.

[32] The ancients, as I have before obſerved, were not conſiſtent in their theology. The Sun was properly Cham, ſtiled alſo Orus; but, as a title, was beſtowed upon more perſons than one.

came into that country under the title of Auritæ. They ſettled in a province named from them Cuſhan, which was at the upper part of Delta; and in after times called Nomos Arabicus. It was in the vicinity of Memphis, and Aphroditopolis, which places they likewiſe [33] occupied. I have mentioned that Chuſos was often expreſſed Chruſos, and the country of the Cuthim rendered the golden country. If then there be that uniformity in errour which I maintain, it may be expected that in the hiſtory of theſe places there ſhould be ſome reference to gold. It is remarkable that all this part of Egypt, conformably to what I have ſaid, was called Χρυση, Chruſe. Here was the campus aureus, and Aphrodite Aurea of the Romans: and all the country about Memphis was ſtiled golden. To this Diodorus, among others, bears witneſs: [34] Την τε Αφροδιτην ονομαζεσθαι παρα τοις εγχωριοις Χρυσην ΕΚ ΠΑΛΑΙΑΣ ΠΑΡΑΔΟΣΕΩΣ, και πεδιον ειναι καλεμενον Χρυσης Αφροδιτης περι την ονομαζομενην Μεμφιν. When the Cuthite ſhepherds came into Egypt, they made Memphis the ſeat of royal [35] reſidence: and hard by was the nome of Aphrodite, and the Arabian nome, which they particularly poſſeſſed: and which in conſequence of it were both ſtiled the regions of the Cuthim. Hence came the title of [36] Aphrodite Chruſe: and hence

[33] Joſephus of Salatis, the firſt Shepherd King; Ουτος εν τη Μεμφιδι κατεζητο. Contra Apion. L. 1. §. 14.

[34] Diodorus Sic. L. 1. p. 88.

[35] Joſephus contra Apion. L. 1. c. 14.

[36] Juſtin Martyr mentions this: Εγω γαρ και τεμενος Χρυσης Αφροδιτης εν Αιγυπτῳ λεγομενον, και πεδιον Χρυσης Αφροδιτης ονομαζομενον. Cohort. P. 28. Chruſe Aphrodite is plainly the Cuthite Venus; the Deity of the Cuthim.

the

the country had the name of the Golden diſtrict. The iſland at the point of Delta, where ſtood the city Cercuſora, is called Gieſerat [37] Eddahib, or the Golden Iſland, at this day. Diodorus mentions, that this appellation of Chruſe was derived from *a very antient tradition*. This tradition undoubtedly related to the ſhepherds, thoſe ſons of Chus, who were ſo long in poſſeſſion of the country; and whoſe hiſtory was of the higheſt antiquity.

The Cuthites in the weſt occupied only ſome particular ſpots: but from Babylonia eaſtward the greateſt part of that extenſive ſea-coaſt ſeems to have been in their poſſeſſion. In the hiſtory of theſe parts there is often ſome alluſion to gold, as may be ſeen in the iſland Chruſe, above mentioned; and in the Cherſoneſus Aurea, which lay beyond the Ganges: and not only of gold, but ſometimes a reference to braſs; and this from a ſimilar miſtake. For as Chuſus was changed to Chruſus, Χρυσος, gold; ſo was Cal-Chus, the hill, or place of Chus, converted to Chalcus, Χαλκος, braſs. Colchis was properly Col-Chus; and therefore called alſo Cuta, and Cutaia. But what was Colchian being ſometimes rendered Chalcion, Χαλκιον, gave riſe to the fable of brazen bulls; which were only Colchic Tor, or towers. There was a region named Colchis in [38] India: for where the Cuthites ſettled, they continually kept up the memory of their forefathers, and called places by their names. This being a

[37] Pocock's and Norden's Travels, and maps of the country about Cairo.

[38] Colchis near Comar. Arrian Periplus maris Erythræi. Geog. Vet. Vol. 1. P. 33.

ſecret to Philoſtratus has led him into a deal of myſterious errour. It is well known, that this people were ſtiled Oreitæ, and Auritæ, both in Egypt and in other parts. Philoſtratus ſays that [39] Apollonius came to a ſettlement of the Oreitæ upon the Indian Ocean. He alſo viſited their Pegadæ; and, what is remarkable, he met with a people, whoſe very rocks were brazen; their ſand was brazen: the rivers conveyed down their ſtreams fine filaments of braſs: and the natives eſteemed their land golden on account of the plenty of braſs. Now what is this detail, but an abuſe of terms, ill underſtood, and ſhamefully miſapplied? Philoſtratus had heard of a region in India; the hiſtory of which he would fain render marvellous. The country, whither Apollonius is ſuppoſed to go, was a province of the Indo-Cuthites, who were to be met with in various parts under the title of Oreitæ. They were worſhipers of fire, and came originally from the land of Ur; and hence had that name. The Pegadæ of the country are what we now call Pagodas; and which are too well known to need deſcribing. There were in this part of the world ſeveral cities, and temples, dedicated to the memory of Chus. Some of theſe are famous at this day, though denominated after the Babyloniſh dialect Cutha, and Cuta; witneſs Calcutta, and Calecut. The latter ſeems to have been the capital of the region called of old Colchis. This was more truly expreſſed Cal-Chus; which Philoſtratus has

[39] Κατασχειν δε φασι και ες Πηγαδας της των Ωρειτων χωρας. Οισε Ωρειται, χαλκαι μεν αυτοις αι πετραι, χαλκη δε η ψαμμος, χαλκων δε ψηγμα οι ποταμοι αγουσι. Χρυσιτιν ηγενται την γην δια την ευγενειαν τε Χαλκε. Philoſtratus. Vita Apollon. L. 3. p. 155.

miſtaken

miſtaken for Χαλκος, braſs; and made the very [40] rocks and rivers abound with that mineral. And yet, that the old miſtake about gold may not be omitted, he concludes with a ſtrange antitheſis, by ſaying, that the natives eſteemed their country Chruſiſtis, or golden, from the quantity of [41] braſs.

It has been my endeavour to prove that what the Grecians repreſented by Chruſos, Chruſor, and Chruſaor, ſhould have been expreſſed Chus, Chuſos, and Chuſor, called alſo Chus-Orus. Chus was the ſon of Ham; and though the names of the Grecian Deities are not uniformly appropriated, yet Ham is generally looked upon as Ἡλιος, the Sun; and had the title Dis, and Dios: hence the city of Amon in Egypt was rendered Dioſpolis. If then Chruſos, and Chruſor, be, as I have ſuppoſed, Chus; the perſon ſo denominated muſt have been, according to the more ancient mythology, the ſon of Helius, and Dios. We find accordingly that it was ſo. The Scholiaſt upon Pindar expreſly ſays, [42] Διος παις ὁ Χρυσος. And in another place he is ſaid to have been the offspring of Helius, who was no other than Cham. [43] Εκ θειας και Ὑπεριονος Ἡλιος, εκ δε Ἡλιε ὁ Χρυσος. Magic and incantations are attributed to Chus, as the inventor; and they were certainly firſt practiſed among his ſons: hence it is ſaid by Sanchoniathon, [44] Τον Χρυσωρ λογες ασκησαι και

[40] The Petra, and Pagoda were the ſame: both names for temples.

[41] This miſtake aroſe from Cal-Chus being ſtiled the region of the Cuthim.

[42] Scholia upon Pindar. Pyth. Ode 4. p. 259.

[43] Scholia upon Pindar. Iſth. Ode 5. p. 462.

[44] Sanchoniathon apud Euſeb: Præp. Evan. L. 1. c. 10. p. 35.

επῳδας, και μαντειας. He was however eſteemed a great benefactor; and many ſalutary inventions were aſcribed to him. He had particularly the credit of being the firſt who ventured upon the ſeas: [45] Πρωτον τε παντων ανθρωπων πλευσαι. Whether this can be ſaid truly of Chus himſelf, is uncertain: it agrees full well with the hiſtory of his ſons; who, as we have the greateſt reaſon to be aſſured, were the firſt great navigators in the world.

[45] Sanchoniath: ibid.

OF

OF

CANAAN, CNAAN, and ΧΝΑΣ:

And of the Derivative ΧΥΚΝΟΣ.

LUCIAN tells us, that reflecting upon the account given of Phaethon, who fell thunderſtruck into the Eridanus, and of his ſiſters, who were changed to poplars, weeping amber, he took a reſolution, if he ſhould ever be near the ſcene of theſe wonderful tranſactions, to inquire among the natives concerning the truth of the [1] ſtory. It ſo happened, that, at a certain time, he was obliged to go up the river above mentioned: and he ſays, that he looked about very wiſtfully; yet to his great amazement he ſaw neither amber, nor poplar. Upon this he took the liberty to aſk the people, who rowed him, when he ſhould arrive at the amber-dropping trees: but it was with ſome difficulty that he could make them underſtand, what he meant. He then explained to them the ſtory of Phaethon: how he borrowed the chariot of the Sun; and being an awkward cha-

[1] Lucian de Electro. Vol. 2. p. 523. Edit. Salmurii.

riotcer,

rioteer, tumbled headlong into the Eridanus: that his ſiſters pined away with grief; and at laſt were transformed to trees, the ſame of which he had juſt ſpoken: and he aſſured them, that theſe trees were to be found ſomewhere upon the banks, weeping amber. Who the deuce, ſays one of the boatmen, could tell you ſuch an idle ſtory? We never heard of any charioteer tumbling into the river; nor have we, that I know of, a ſingle poplar in the country. If there were any trees hereabouts dropping amber, do you think, maſter, that we would ſit here day after day, tugging againſt ſtream for a dry groat, when we might ſtep aſhore, and make our fortunes ſo eaſily? This affected Lucian a good deal: for he had formed ſome hopes of obtaining a little of this precious commodity; and began to think that he muſt have been impoſed upon. However as Cycnus, the brother of Phaethon, was here changed to a ſwan, he took it for granted that he ſhould find a number of thoſe birds, ſailing up and down the ſtream, and making the groves echo with their melody. But not perceiving any in a great ſpace, he took the liberty, as he paſſed onward, to put the queſtion again to the boatmen; and to make enquiry about theſe birds. Pray, gentlemen, ſays he, at what particular ſeaſon is it that your ſwans hereabouts ſing ſo ſweetly? It is ſaid, that they were formerly men, and always at Apollo's ſide; being in a manner of his privy council. Their ſkill in muſick muſt have been very great: and though they have been changed into birds they retain that faculty, and, I am told, ſing moſt melodiouſly. The watermen could not help ſmiling at this account. Why, ſir, ſays one of them, what ſtrange ſtories you

you have picked up about our country, and this river? We have plied here, men and boys, for years: and to be ſure we cannot ſay, that we never ſaw a ſwan: there are ſome here and there towards the fens; which make a low dull noiſe: but as for any harmony, a rook or a jackdaw in compariſon of them may be looked upon as a nightingale.

Such are the witty ſtrictures of Lucian upon the ſtory of Phaethon, and Cycnus, as deſcribed by the poets. Whatever may have been the grounds upon which this fiction is founded, they were certainly unknown to the Greeks; who have miſinterpreted what little came to their hands, and from ſuch miſconſtruction deviſed theſe fables. The ſtory, as we have it, is not uniformly told. Some, like Lucian, ſpeak of ſwans in the plural; and ſuppoſe them to have been the miniſters, and attendants of Apollo, who aſſiſted at his concerts. Others mention one perſon only, called Cycnus; who was the reputed brother of Phaethon, and at his death was transformed to the bird of that name. The fable is the ſame whichever way it may be related, and the purport of it is likewiſe the ſame. There is one miſtake in the ſtory, which I muſt ſet right before I proceed; as it may be of ſome conſequence in the proceſs of my enquiry. Phaethon is repreſented by many of the poets as the offspring of the Sun, or Apollo: [2] Sole ſatus Phaethon. But this was a miſtake, and to be found chiefly among the Roman poets. Phaethon was the Sun. It was a title of Apollo; and was given to him as the God of light. This is manifeſt from the teſtimony of the more early

[2] Ovid. Metamorph. L. 1. v. 751.

Greek poets, and particularly from Homer, who uſes it in this acceptation.

[3] Ουδεποτ' αυτως
Ηελιος Φαεθων επιδερκεται ακτινεσσιν.

In reſpect to Cycnus and his brotherhood, thoſe vocal miniſters of Apollo, the ſtory, which is told of them, undoubtedly alludes to Canaan the ſon of Ham; and to the Canaanites his poſterity. They ſent out many colonies; which colonies, there is great reaſon to think, ſettled in thoſe places, where theſe legends about ſwans particularly prevailed. The name of Canaan was by different nations greatly varied, and ill expreſſed: and this miſconſtruction among the Greeks gave riſe to the fable. To ſhew this it will be proper to give an account of the rites and cuſtoms of the Canaanites, as well as of their extenſive traffick. Among the many branches of the Amonian family, which ſettled in various parts of the world, and carried on an early correſpondence, the Canaanites were not the leaſt reſpectable. They traded from Sidon chiefly, before that city was taken by the king of

[3] Homer. Odyſſ. L. λ. v. 15. Phaethon was univerſally allowed to be the Sun by the ancient mythologiſts of Greece; to whom we muſt appeal, and not to the Roman poets. Orpheus ſays,

Ηελιον Φαεθοντα εφ' ἁρμασι πωλοι αγθσι. de Lapid. v. 90.

And in another place;

Ευθυς ὁτ' εκ περατων γαιης Φαεθων ανορθσων, κλ.

Phaethon was the ſame as Phanes: and there is ſomething very myſterious in his character. He is repreſented as the firſt born of heaven: Πρωτογονος Φαεθων πεφιμηκεος Ηερος υιος—Hunc ait (Orpheus) eſſe omnium Deorum parentem; quorum cauſâ cœlum condiderit, liberiſque proſpexerit, ut haberent habitaculum, ſedemque communem: Εκτισεν Αθανατοις δομον αφθιτον. Lactantius de falſâ religione. L. 1. c. 5. p. 15. His hiſtory will be explained hereafter.

Aſcalon: and upon their commerce being interrupted here, they [4] removed it to the ſtrong hold of Tyre. This place was ſoon improved to a mighty city, which was very memorable in its day. The Canaanites, as they were a ſiſter tribe of the Mizraïm, ſo were they extremely like them in their rites and religion. They held a heifer, or cow, in high veneration, agreeably with the [5] cuſtoms of Egypt. Their chief Deity was the Sun, whom they worſhiped together with the Baalim, under the titles Ourchol, Adonis, Thamuz. It was a cuſtom among the Grecians at the celebration of their religious feſtivals to crown the whole with hymns of praiſe, and the moſt joyful exclamations. But the Egyptians were of a gloomy turn of mind, which infected the whole of their worſhip. Their hymns were always compoſed in melancholy affecting airs, and conſiſted of lamentations for the loſs of Oſiris, the myſtic flight of Bacchus, the wanderings of Iſis, and the ſufferings of the Gods. Apuleius takes notice of this difference in the rites and worſhip of the two nations: [6] Ægyptiaca numinum fana plena plangoribus: Græca plerumque choreis. Hence the author of the Orphic Argonautica, ſpeaking of the initiations in Egypt, mentions,

[7] Θρηνες τ' Αιγυπτιων, και Οσιριδος ἱερα χυτλα.

[4] Phœnices poſt multos deinde annos, a Rege Aſcaloniorum expugnati, navibus appulſi, Tyron urbem ante annum Trojanæ cladis condiderunt. Juſtin. L. 18. c. 3. See Iſaiah. C. 23. v. 12. They enlarged Tyre: but it was a city before: for it is mentioned, Joſhua. C. 19. v. 29. as the ſtrong city Tyre.

[5] Porphyry de Abſtinentiâ. L. 2. p. 158.

[6] Apuleius de genio Socratis.

[7] Argonautica. V. 32. See Clementis Cohortatio. P. 12.

The Canaanites at Byblus, Berytus, Sidon, and afterwards at Tyre, uſed particularly mournful dirges for the loſs of Adonis, or Thamuz; who was the ſame as Thamas, and Oſiris in Egypt. The Cretans had the like mournful hymns, in which they commemorated the grief of Apollo for the loſs of Atymnius.

[8] Αιλινα μελπειν,
Οια παρα Κρητεσσιν αναξ ελιγαινεν Απολλων
Δακρυχεων ερατεινον Ατυμνιον.

The meaſures and harmony of the Canaanites ſeem to have been very affecting, and to have made a wonderful impreſſion on the minds of their audience. The infectious mode of worſhip prevailed ſo far, that the children of Iſrael were forbidden to weep, and make lamentation upon a feſtival: [9] Ειναι γαρ εορτην, και μη δειν εν αυτη κλαιειν, α γαρ εξειναι. And Nehemiah gives the people a caution to the ſame purpoſe: [10] *This day is holy unto the Lord your God: mourn not, nor weep.* And Eſdras counſels them in the ſame manner: [11] *This day is holy unto the Lord: be not ſorrowful.* It is likewiſe in another place mentioned, that [12] *the Levites ſtilled all the people, ſaying, Hold your peace, for the day is holy: neither be ye grieved.* Such was the prohibition given to the Iſraelites: but among the Canaanites this ſhew of ſorrow was encouraged, and made part of their [13] rites.

The

[8] Nonni Dionyſiaca. L. 19. p. 520.
[9] Joſeph. Antiq. L. 11. c. 5. p. 563.
[10] Nehemiah. C. 8. v. 9.
[11] 1 Eſdras. C. 9. v. 52, 53.
[12] Nehemiah. C. 8. v. 11.
[13] Sanchoniathon alludes to the ſongs of Canaan, and their great ſweetneſs, when.

The father of this people is repreſented in the Moſaïc hiſtory, according to our verſion, Canaan: but there is reaſon to think that by the Egyptians and other neighbouring nations it was expreſſed Cnaan. This by the Greeks was rendered Χναας, and Χνας; and in later times Χνα, Cna. [14] Χνα, ὅτως ἡ Φοινικη εκαλειτο—το εθνικον Χναος. We are told by Philo from Sanchoniathon, that [15] Iſiris the Egyptian, who found out three letters, was the brother of Cna: by which is meant that Mizraim was the brother of Canaan. I have taken notice more than once of a particular term, Υκ, Uc; which has been paſſed over unnoticed by moſt writers: yet is to be found in the compoſition of many words; eſpecially ſuch as are of Amonian original. The tribe of Cuſh was ſtiled by Manethon, before the paſſage was depraved, Υκκουσος. Uch, ſays this author, in the ſacred language of Egypt ſignifies a [16] king. Hence it was conferred as a title upon the God Sehor, who, as we may infer from Manethon and [17] Hellanicus, was called Ucſiris, and Icſiris; but by the later Greeks the name was altered to Iſiris and Oſiris. And not only the God Sehor, or Sehoris was ſo expreſſed; but Cnas, or Canaan, had the ſame title, and was ſtiled Uc-Cnas, and

when he is in an allegorical manner ſpeaking of Sidon; whom he makes a perſon, and the inventreſs of harmony. Απο δε Ποντε γινεται Σιδων, ἡ καθ' ὑπερβολην ευζωνιας πρωτη υμνον ᾠδης ἑυρεν. Apud Euſeb. P. E. Lib. 1. c. 10. p. 38.

[14] Stephanus Byzant.

[15] Sanchoniathon apud Euſeb. L. 1. c. 10. p. 39.

[16] Υκ καθ' ἱεραν γλωσσαν βασιλεα σημαινει. Joſephus contra Ap. L. 1. c. 13. p. 445.

[17] Oſiris, Υσιρις, according to Hellanicus. Plutarch de Iſide et Oſiride.

the

the Gentile name or poſſeſſive was Uc-cnaos, Υκ-κναος: το εθνικον γαρ Χναος, as we learn from Stephanus. The Greeks, whoſe cuſtom it was to reduce every foreign name to ſomething ſimilar in their own language, changed Υκκναος to Κυκνειος, Uc Cnaus to Cucneus; and from Υκ Κνας formed Κυκνος. Some traces of this word ſtill remain, though almoſt effaced; and may be obſerved in the name of the Goddeſs Ichnaia. Inſtead of Uc-Cnaan the ſon of Ham, the Greeks have ſubſtituted this perſonage in the feminine, whom they have repreſented as the daughter of the Sun. She is mentioned in this light by Lycophron: [18] Της Ἡλιϐ θυγατρος Ιχναιας ϐραϐευς. They likewiſe changed Thamuz and Thamas of Canaan and Egypt to Themis a feminine; and called her Ichnaia Themis. She is ſo ſtiled by Homer.

[19] Θεαι δ' εσαν ενδοθι πασαι,
Ὁσσαι αριζαι εσαν, Διωνη τε, Ῥειη τε,
Ιχναιη τε Θεμις, και αγαζονος Αμφιτριτη.

Ιχναια is here uſed adjectively. Ιχναια Θεμις ſignifies Themis, or Thamuz, of [20] Canaan.

There was another circumſtance, which probably aſſiſted to carry on the miſtake: a Canaanitiſh temple was called both Ca-Cnas, and Cu-Cnas; and adjectively [21] Cu-Cnaios; which terms there is reaſon to think, were rendered Κυκνος,

[18] Verſe 129.

[19] Homer's Hymn to Apollo. V. 92.

[20] Ichnaia was a city in Sicily, and elſewhere.

Αχναι πολις Θεσσαλιας—εϛι και πολις Βοιωτιας. Steph. Byzant.

Αραχναιον ορος Αργους. Ibid. Ar-Achnaion is the hill of Canaan, or the Canaanitiſh mount.

[21] See Radicals, P. 89.

and

and Κυκνειος. Beſides all this, the ſwan was undoubtedly the inſigne of Canaan, as the eagle and vulture were of Egypt, and the dove of Babylonia. It was certainly the hieroglyphic of the country. Theſe were the cauſes which contributed to the framing many idle legends; ſuch as the poets improved upon greatly. Hence it is obſervable, that wherever we may imagine any colonies from Canaan to have ſettled and to have founded temples, there is ſome ſtory about ſwans: and the Greeks in alluding to their hymns, inſtead of Υκκναον ασμα, the muſick of Canaan, have introduced κυκνειον ασμα, the ſinging of theſe birds: and inſtead of the death of Thamuz lamented by the Cucnaans, or prieſts, they have made the ſwans ſing their own dirge, and foretell their own funeral. Wherever the Canaanites came they introduced their national worſhip: part of which, as I have ſhewn, conſiſted in chanting hymns to the honour of their country God. He was the ſame as Apollo of Greece: on which account Lucian, in compliance with the current notion, ſays, that the Cycni were formerly the aſſeſſors, and miniſters of that Deity. By this we are to underſtand, that people of this denomination were in ancient times his prieſts. One part of the world, where this notion about ſwans prevailed, was in Liguria upon the banks of the Eridanus. Here Phaethon was ſuppoſed to have met with his downfall: and here his brother Cycnus underwent the metamorphoſis, of which we have ſpoken. In theſe parts ſome Amonians ſettled very early; among whom it appears, that there were many from Canaan. They may be traced by the

mighty

mighty works, which they carried on: for they drained the river towards its mouth; and formed ſome vaſt canals, called Foſſæ Philiſtinæ. Pliny ſpeaking of the entrance into the Eridanus ſays, [22] Inde oſtia plana, Carbonaria, ac foſſiones Philiſtinæ, quod alii Tartarum vocant: omnia ex Philiſtinæ foſſæ abundatione naſcentia. Theſe canals were undoubtedly the work of the Canaanites, and particularly of ſome of the Caphtorim, who came from Philiſtim: and from hence theſe outlets of the river were named Philiſtinæ. The river betrays its original in its name: for it has no relation to the Celtic language; but is apparently of Egyptian or Canaanitiſh etymology. This is manifeſt from the terms, of which it is made up: for it is compounded of Ur-Adon, ſive Orus Adonis; and was ſacred to the God of that name. The river ſimply, and out of compoſition was Adon, or Adonis: and it is to be obſerved, that this is the name of one of the principal rivers in Canaan. It ran near the city Biblus, where the death of Thamuz was particularly lamented. It is a circumſtance taken notice of by many authors; and moſt pathetically deſcribed by Milton.

[23] Thammuz came next behind,
Whoſe annual wound in Lebanon allur'd
The Syrian damſels to lament his fate
In amorous ditties all a ſummer's day:
While ſmooth Adonis from his native rock
Ran purple to the ſea; ſuppos'd with blood
Of Thammuz yearly wounded.

[22] Pliny. L. 3. p. 173.
[23] Milton. Paradiſe Loſt. L. 1. v. 445. See alſo Ezekiel. C. 8. v. 14.

It

It is ſaid, that the Eridanus was ſo called firſt by [24] Pherecydes Syrus: and that my etymology is true, may in great meaſure be proved from the [25] Scholiaſt upon Aratus. He ſhews, that the name was of Egyptian original, at leaſt conſonant to the language of Egypt; for it was the ſame as the Nile. It is certain, that it occurred in the ancient ſphere of Egypt, from whence the Grecians received it. The great effuſion of water in the celeſtial ſphere, which Aratus ſays was the Nile, is ſtill called the Eridanus: and as the name was of oriental original, the purport of it muſt be looked for among the people of thoſe parts. The river Strymon in Thrace was ſuppoſed to abound with ſwans, as much as the Eridanus: and the ancient name of this river was Palæſtinus. It was ſo called from the Amonians, who ſettled here under the name of Adonians, and who founded the city Adonis. They were by the later Greeks ſtiled after the Ionic manner Edonians, and their city Edonis. [26] Στρυμων ποταμος εστι της Θρακης κατα πολιν Ηδωνιδα, προσηγορευετο δε προτερον Παλαιστινος. *The Strymon is a river of Thrace, which runs by the city Edonis: it was of old called the river Palæſtinus.* In theſe places, and in all others, where any of the Canaanites ſettled, the Grecians have introduced ſome ſtory about ſwans.

Some of them ſeem to have gained acceſs at Delphi: as

[24] Hyginus. Fab. 154. P. 266. not. 7.

Ἑτεροι δε φασι, δικαιοτατον αυτον ειναι Νειλον. Eratoſthenes. Cataſteriſm. 37.

[25] Καλειται δε ὑπο των εγχωριων Βυχερινος. Αιγυπτιοι δε φασι Νειλον ειναι τον κατηχρημενον. Scholia in Aratum. P. 48.

[26] Plutarch de Fluminibus. Vol. 2. p. 1154.

did likewiſe others from Egypt: and by ſuch was that oracle firſt founded. Egypt among other names was called Ait, and Ai Ait, by the Greeks expreſſed Αετια: [27] Εκληθη δε—και AETIA. The natives in conſequence of it were called Αετιοι, and Αεται; which was interpreted eagles. Hence we are told by Plutarch, that ſome of the feathered kind, either eagles or ſwans, came from the remote parts of the earth, and ſettled at Delphi. [28] Αετους τινας, η Κυκνους, ω Τερεντιανε Περισκε, μυθολογουσιν απο των ακρων της γης επι το μεσον φερομενους εις ταυτο συμπεσειν Πυθοι περι τον καλουμενον ομφαλον. Theſe eagles and ſwans undoubtedly relate to colonies from Egypt and Canaan. I recollect but one philoſopher ſtiled Cygnus: and, what is remarkable, he was of Canaan. Antiochus the Academic, mentioned by Cicero in his philoſophical works, and alſo by [29] Strabo, was of Aſcalon in Paleſtine, and he was ſurnamed Cygnus, the ſwan: which name, as it is ſo circumſtanced, muſt, I think, neceſſarily allude to this country.

As in early times colonies went by the name of the Deity, whom they worſhiped; or by the name of the inſigne, and hieroglyphic, under which their country was denoted; every

[27] Euſtathius in Dionyſium. V. 239. See Steph. Byzant. Αιγυπτος.

[28] Plutarch περι των εκλελοιποτων χρηστηριων. Vol. 1. p. 409.

[29] Strabo. L. 16. p. 1101. There was ſuppoſed to have been a perſon in Theſſaly named Cycnus, the ſon of Apollo. He lived upon a lake Uria; which was ſo called from his mother.

Inde lacus Hyries videt, et Cycnëia Tempe,
Quæ ſubitus celebravit olor. Ovid. Metam. L. 7. v. 371.

Uria was alſo a river in Bœotia: and here was a Cycnus, ſaid to have been the ſon of Poſeidon. Pauſan. L. 10. p. 831.

depredation

depredation made by ſuch people was placed to the account of the Deity under ſuch a device. This was the manner in which poets deſcribed things: and in thoſe days all wrote in meaſure. Hence, inſtead of ſaying that the Egyptians, or Canaanites, or Tyrians, landed and carried off ſuch and ſuch perſons; they ſaid, that it was done by Jupiter in the ſhape of an eagle, or a ſwan, or a bull: ſubſtituting an eagle for Egypt, a ſwan for Canaan, and a bull for the city of [30] Tyre. It is ſaid of the Telchines, who were Amonian prieſts, that they came to Attica under the conduct of Jupiter in the ſhape of an eagle.

[31] Αιετος ἡγεμονευε δι' αιθερος αντιτυπος Ζευς.

By which is meant, that they were Egyptian prieſts; and an eagle was probably the device in their ſtandard, as well as the inſigne of their nation.

Some of the ſame family were to be found among the Atlantes of Mauritania; and are repreſented as having the ſhape of ſwans. Prometheus in Æſchylus ſpeaks of them in the commiſſion, which he gives to Io, [32] *You muſt go*, ſays he, *as*

[30] Εραθεντα δε Πασιφαης Δια γενεθαι μεν Ταυρον· ιυν δε αετον και κυκνον. Porphyry de Abſtin. L. 3. p. 285.

Πθ νυν εκεινος ὁ αετος; πθ δαι ὁ κυκνος; πθ δαὶ αυτος ὁ Ζευς. Clemens. Alex. Cohort. P. 31.

[31] Nonni Dionyſiaca. L. 24. p. 626.

[32] Προς Γοργονεια πεδια Κιθενης, ἱνα
Αἱ φορκιδες ναιθσι, δηναιοι κοραι,
Τρεις κυκνομορφοι, κοινον ομμ' εκτημεναι. Æſchyli Prometheus. P. 48.

Αἱ μεν φορκιδες τρεις—ειχον ειδος Κυκνων. Scholia ibidem.

Φορκυν την ανηρ Κυρηναιος· ὁιδε Κυρηναιοι κατα γενος μεν εισιν Αιθιοπες. Palæphatus. Edit. Elz. P. 76.

far as the city Cisthene in the Gorgonian plains, where the three Phorcides reside, those ancient venerable ladies, who are in the shape of swans, and have but one eye; of which they make use in common. This history relates to an Amonian temple founded in the extreme parts of Africa: in which there were three priestesses of Canaanitish race; who on that account are said to be in the shape of swans. The notion of their having but one eye among them took its rise from an hieroglyphic very common in Egypt, and probably in Canaan: this was the representation of an eye, which was said to be engraved upon the pediment of their [33] temples. As the land of Canaan lay so opportunely for traffic, and the emigrants from most parts went under their conduct, their history was well known. They navigated the seas very early, and were necessarily acquainted with foreign regions; to which they must at one time have betaken themselves in great numbers, when they fled before the sons of Israel. In all the places, where they settled, they were famous for their hymns and musick: all which the Greeks have transferred to birds; and supposed, that they were swans, who were gifted with this harmony. Yet, sweet as their notes are said to have been, there is not, I believe, a person upon record, who was ever a witness to it. It is certainly all a fable. When therefore Plutarch tells us,

[33] Τατε ωτα, και τȣς οφθαλμȣς οἱ δημιȣργȣντες εξ ὑλης τιμιας καθιερȣσι, τοις Θεοις ανατιθεντες εις τȣς νεως· τȣτο δηπȣ αινισσομενοι, ὡς παντα θεος ὁρᾳ, και ακȣει. Clemens Alexand. L. 5. p. 671.

See Diodorus L. 3. p. 145. This may have been one reason among others, why the Cyclopians and Arimaspians are represented with one eye: τον μουνωπα ϛρατον Αριμασπον. Æschylus Prometh. P. 49. The Arimaspian history was written by Aristeus Proconnesius, and stiled Αριμασπεια επη.

that

that Apollo was pleaſed with the muſick of ſwans, [34] μεσικη τε ἡδεται, και κυκνων φωναις; and when Æſchylus mentions their ſinging their own dirges; they certainly allude to Egyptian and Canaanitiſh prieſts, who lamented the death of Adon, and Oſiris. And this could not be entirely a ſecret to the Grecians: for they ſeem often to refer to ſome ſuch notion. Socrates termed ſwans his fellow-ſervants: in doing which he alluded to the ancient prieſts, ſtiled Cycni. They were people of the choir, and officiated in the temples of the ſame Deities; whoſe ſervant he profeſſed himſelf to be. Hence Porphyry aſſures us, [35] Ὁυ παιζων ὁμοδελες αυτε ελεγεν τες κυκνες (Σωκρατης), *that Socrates was very ſerious, when he mentioned ſwans as his fellow-ſervants.* When therefore Ariſtophanes ſpeaks of the [36] Delian and Pythian ſwans, they are the prieſts of thoſe places, to whom he alludes. And when it is ſaid by Plato, that the ſoul of Orpheus out of diſguſt to womankind led the life of a [37] ſwan; the meaning certainly is, that he retired from the world to ſome cloiſter, and lived a life of celibacy, like a prieſt. For the prieſts of many countries, but particularly of Egypt, were recluſes; and devoted themſelves to [38] celibacy: hence monkery came originally from Egypt. Lycophron, who was of Egypt, and ſkilled in ancient terms, ſtiles Calchas, who was the prieſt of Apollo, a ſwan. [39] Μολοσσε κυπεως κοιτε

[34] Plutarch. Et. Vol. 2. p. 387.
[35] Porph. de Abſt. L. 3. p. 286.
[36] Ariſtophanes. Aves. Κυκνῳ Πυθιῳ και Δηλιᾳ. V. 870.
[37] Plato de Republicâ. L. 10. p. 620. vol. 2.
[38] Porph. de Abſtin. L. 4. p. 364.
[39] Lycophron. V. 426. Scholia Ibidem.

κυκνον. Theſe epithets, the Scholiaſt tells us, belong to Apollo; and Calchas is called a ſwan, δια το γηραιον, και μαντικον: *becauſe he was an old prophet, and prieſt.* Hence at the firſt inſtitution of the rites of Apollo, which is termed the birth of the Deity, at Delos, it is ſaid, that many ſwans came from the coaſt of Aſia; and went round the iſland for the ſpace of ſeven days.

[40] Κυκνοι δε θεϐ μελποντες αοιδοι
Μηονιον Πακτωλον εκυκλωσαντο λιποντες
Ἑϐδομακις περι Δηλον· επηισαν δε λοχειη
Μουσαων ορνιθες, αοιδοτατοι πετεηνων.

The whole of this relates to a choir of prieſts, who came over to ſettle at Delos, and to ſerve in the new erected temple. They circled the iſland ſeven times, becauſe ſeven of old was looked upon as a myſterious and ſacred number.

[41] Ἑϐδομη ειν αγαθοις, και ἑϐδομη εϛι γενεθλη.
Ἑϐδομη εν πρωτοισι, και ἑϐδομη εϛι τελειη.
Ἑϐδοματη δη οἱ τετελεϛμενα παντα τετυκται.
Ἑπτα δε παντα τετυκται εν ουρανῳ αϛεροεντι.

The birds in the iſland of Diomedes, which were ſaid to have been originally companions of that hero, were undoubtedly prieſts, and of the ſame race as thoſe, of whom I have been treating. They are repreſented as gentle to good men, and averſe to thoſe who are bad. Ovid deſcribes their ſhape,

[40] Callimachus. Hymn to Delos. V. 249.

[41] Fragmenta Lini. Ex Ariſtobulo. See Poeſis Philoſop. H. Steph. P. 112.

and

and appearance, [42] Ut non cygnorum, ſic albis proxima cygnis; which, after what has been ſaid, may I think be eaſily underſtood.

If then the harmony of ſwans, when ſpoken of, not only related to ſomething quite foreign, but in reality did not of itſelf exiſt, it may appear wonderful that the ancients ſhould ſo univerſally give into the notion. For not only the poets, but [43] Plato, Plutarch, Cicero, Pliny, with many others of high rank, ſpeak of it as a circumſtance well known. But it is to be obſerved, that none of them ſpeak from their own experience: nor are they by any means conſiſtent in what they ſay. Some mention this ſinging as a general faculty; which was exerted at all times: others limit it to particular ſeaſons, and to particular places. Ariſtotle ſeems to confine it to the ſeas of [44] Africa: [45] Aldrovandus ſays, that it may be heard upon the Thames near London. The account given by Ariſtotle is very remarkable. He ſays, that mariners, whoſe courſe lay through the Libyan ſea, have often met with ſwans, and heard them ſinging in a melancholy ſtrain: and upon a nearer approach, they could perceive that ſome of them were dying, from whom the harmony proceeded. Who would have expected to have

[42] Ovid. Metamorph. L. 14. v. 509.

[43] Plato in Phædone. Vol. 1. p. 84. Plutarch. in Ei. V. 2. p. 387.
Cicero Tuſc. Quæſt. L. 1. Pliny. L. x. c. 23.
Ælian de Animal. L. 2. c. 32. L. x. c. 36.
Philoſtratus. Vita Apollon. L. 3. c. 23.

[44] De Animalibus. L. 9. Και τινες ηδη πλεοντες παρα την Λιβυην περιετυχον εν τη θαλαττη πολλοις αδουσι φωνη χωδει· και τουτων εωρων αποθνησκοντας ενιους. Vol. 2. p. 423.

[45] See Brown's Vulgar Errours. L. 3. c. 27.

found ſwans ſwimming in the ſalt ſea, in the midſt of the Mediterranean? There is nothing that a Grecian would not deviſe in ſupport of a favourite errour. The legend from beginning to end is groundleſs: and though moſt ſpeak of the muſick of ſwans as exquiſite; yet ſome abſolutely deny [46] the whole of it; and others are more moderate in their commendations. The watermen in Lucian give the preference to a jackdaw: but Antipater in ſome degree diſſents, and thinks that the ſwan has the advantage.

[47] Λωιτερος κυκνων μικρος θροος, ηε κολοιων
Κρωγμος.

And Lucretius confeſſes, that the ſcreaming of a crane is not quite ſo pleaſing:

[48] Parvus ut eſt, Cygni melior canor, ille gruum quam
Clamor:

Which however is paying them no great compliment. To theſe reſpectable perſonages I muſt add the evidence of a modern; one too of no ſmall repute, even the great Scaliger. He ſays, that he made a ſtrict ſcrutiny about this affair, when in Italy; and the reſult of his obſervations was this: [49] Ferrariæ multos (cygnos) vidimus, ſed cantores ſane malos, neque melius anſere canere.

[46] Ὁ δε Μυνδιος φησιν Αλεξανδρος πολλοις τελευτωσι παρακολουθησας ουκ ακουσαι αδοντων. Athenæus. L. 9. c. 11.

[47] Epigram. in Erinnam. L. 3. p. 280. H. Steph.

[48] Lucretius. L. 4. v. 182.

[49] See Voſſius de Idol. Vol. 2. l. 3. c. 88. p. 1212. and Pierius de Cygnis. P. 254.

OF

OF

TEMPLE SCIENCE.

THE Egyptians were very famous for geometrical knowledge: and as all the flat part of their country was annually overflowed, it is reaſonable to ſuppoſe that they made uſe of this ſcience to determine their lands, and to make out their ſeveral claims, at the retreat of the waters. Many indeed have thought, that the confuſion of property, which muſt for a while have prevailed, gave birth to practical [1] geometry, in order to remedy the evil: and in conſequence of it, that charts and maps were firſt delineated in this country. Theſe, we may imagine, did not relate only to private demeſnes: but included alſo the courſe of the Nile in its various branches; and all the ſea coaſt, and its inlets, with which lower Egypt was bounded.

It is very certain, that the people of Colchis, who were a colony from Egypt, had charts of this ſort, with written deſcriptions of the ſeas and ſhores, whitherſoever they traded: and they at one time carried on a moſt extenſive

[1] Herod. L. 2. c. 109.

Γεωμετριας τε αυ ἐυρεται γεγονασιν (οἱ Αιγυπτιοι.) Clemens. Strom. L. 1. p. 361.

commerce. We are told, ſays the [2] Scholiaſt upon Apollonius, that the Colchians ſtill retain the laws and cuſtoms of their forefathers: and they have pillars of ſtone, upon which are engraved maps of the continent, and of the ocean: Εισι δε, φησι, και νομοι παρ' αυτοις των Προγονων, και Στηλαι, εν αις γης και θαλασσης αναγραφαι εισι. The poet, upon whom the above writer has commented, calls theſe pillars, κυρβεις: which, we are told, were of a ſquare figure, like obeliſks: and on theſe, he ſays, were delineated all the paſſages of the ſea; and the boundaries of every country upon the earth.

[3] Οι δη τοι γραπτας πατερων εθεν ειρυονται
Κυρβεας, αις ενι πασαι οδοι, και πειρατ' εασιν
Υγρης τε, τραφερης τε, περιξ επινεισσομενοισιν.

Theſe delineations had been made of old, and tranſmitted to the Colchians by their forefathers; which forefathers were from [4] Egypt.

If then the Colchians had this ſcience, we may preſume that their mother country poſſeſſed it in as eminent a degree: and we are aſſured, that they were very knowing in this article. Clemens Alexandrinus [5] mentions, that there were maps of Egypt, and charts of the Nile very early. And we are moreover told, that Seſoſtris (by which is meant the

[2] L. 4. v. 279.

[3] Apollonius Rhodius. L. 4. v. 279.

[4] Dionyſ. Περιηγησις. V. 688.

[5] Clem. Alexand. ſpeaks Περι τε της Κοσμογραφιας και Γεωγραφιας κτλ.—Χωρογραφιας τε της Αιγυπτε, και της τε Νειλε διαγραφης. Strom. 6. p. 757.

Sethoſians)

Sethoſians) drew upon boards ſchemes of all the countries, which he had traverſed: and copies of theſe were given both to [6] the Egyptians, and to the Scythians, who held them in high eſtimation. This is a curious account of the firſt delineation of countries, and origin of Maps; which were firſt deſcribed upon [7] pillars. We may from hence be enabled to ſolve the enigma concerning Atlas, who is ſaid to have ſupported the heavens upon his ſhoulders. This took its riſe from ſome verſes in Homer, which have been ſtrangely miſconſtrued. The paſſage is in the Odyſſy; where the poet is ſpeaking of Calypſo, who is ſaid to be the daughter of Atlas, ολοοφρονος, a perſon of deep and recondite knowledge:

[8] Ατλαντος δυγατηρ ολοοφρονος, ὁστε θαλασσης
Πασης βενθεα οιδεν, εχει δε τε ΚΙΟΝΑΣ αυτος
Μακρας, ἀι Γαιαν τε και Ουρανον αμφις εχουσιν.

It is to be obſerved, that when the ancients ſpeak of the feats of Hercules, we are to underſtand the Herculeans; under the name of Cadmus is meant the Cadmians; under that of Atlas, the Atlantians. With this allowance how plain are the words of Homer! The [9] Atlantians ſettled in Phrygia and Mauritania; and, like the Colchians, were of the

[6] Σεσωστρις δε, φασιν, ὁ Αιγυπτιος, πολλην περιεληλυθως γην πιναξι τε δεδωκε την περιοδον, και της των πινακων αναγραφας ουκ Αιγυπτιοις μονον, αλλα και Σκυθαις εις θαυμα μεταδουναι ηξιωσεν. Euſtath. Præf. Epiſt. to Dionyſ. P. 12.

[7] Ægyptios primos omnium tam cœlum quam terram eſſe dimenſos: ejuſque rei ſcientiam columnis inciſam ad poſteros propagâſſe. Petavii Uranalogia. P. 121. taken from Achilles Tatius.

[8] Homer. Odyſſ. L. α. v. 52.

[9] The Atlantians were ſtiled Ουρανιωνες, or ſons of heaven. The head of the family was ſuppoſed to be the brother of Saturn. Diodorus. L. 3. p. 193.

family of Ham. They had great experience in ſea affairs: and the poet tells us, that they knew all the ſoundings in the great deep.

Εχει δε τε Κιονας αυτος
Μακρας, αι Γαιην τε και Ουρανον αμφις εχουσιν.

They had alſo long pillars, or obeliſks, which referred to the ſea; and upon which was delineated the whole ſyſtem both of heaven and earth; αμφις, *all around, both on the front of the obeliſk, and on the other ſides.* Κιονες Κοσμω were certainly maps, and hiſtories of the univerſe; in the knowledge of which the Atlantians ſeem to have inſtructed their brethren the Herculeans. The Grecians in their accounts, by putting one perſon for a people, have rendered the hiſtory obſcure; which otherwiſe would be very intelligible. There is a paſſage in Euſebius, which may be rendered very plain, and to the purpoſe, if we make uſe of the clue above-mentioned. [9] Ηροδοτος δε λεγει τον Ηρακλεα μαντιν και φυσικον γενομενον παρα Ατλαντος τω Βαρβαρω τω Φρυγος διαδεχεσθαι τας τω Κοσμω Κιονας. This may be paraphraſed in the following manner; and with ſuch latitude will be found perfectly conſonant to the truth. *The Herculeans were a people much given to divination, and to the ſtudy of nature. Great part of their knowledge they are thought to have had tranſmitted to them from thoſe Atlantians, who ſettled in Phrygia, eſpecially the hiſtory of the earth and heavens; for all ſuch knowledge the Atlantians had of old conſigned to pillars and obeliſks in that country: and from them it was derived to the*

[9] Euſeb. Ιστοριων συναγωγη. P. 374. c. 2.

Herculeans,

Herculeans, or Heraclidæ, of Greece. The Atlantians were eſteemed by the Grecians as barbarous: but they were in reality of the ſame family. Their chief anceſtor was the father of the Peleiadæ, or Ionim; of whom I ſhall hereafter have much to ſay: and was the ſuppoſed brother of Saturn. The Hellenes, though they did not always allow it, were undoubtedly of his race. This may be proved from Diodorus Siculus, who gives this curious hiſtory of the Peleiadæ, his offſpring. [10] Ταυτας δε μιγεισας τοις ευφυεσατοις Ἡρωσι και Θεοις αρχηγες καταςηναι τε πλειςε γενες των ανθρωπων, τεκεσας τες δι' αρετην Θεες και Ἡρωας ονομαδεντας.—Παραπλητεως δε και τας αλλας Ατλαντιδας γεννησαι παιδας επιφανεις, ὡν τες μεν εθνων, τες δε πολεων γενεδαι κτιςας· διοπερ ε μονον παρ' ενιοις των Βαρβαρων, αλλα και παρα τοις Ἕλλησι τες πλειςες των αρχαιοτατων Ἡρωων εις ταυτας αναφερειν το γενος. *Theſe daughters of Atlas, by their connections and marriages with the moſt illuſtrious heroes, and divinities, may be looked up to as the heads of moſt families upon earth. And from them proceeded all thoſe, who upon account of their eminence were in aftertimes eſteemed Gods and Heroes.* And having ſpoken of Maia, and her offſpring, the author proceeds to tell us, that *the other Atlantides in like manner gave birth to a moſt noble race: ſome of whom were the founders of nations; and others the builders of cities: inſomuch that moſt of the more ancient heroes, not only of thoſe abroad, who were eſteemed Barbari, but even of the Helladians, claimed their anceſtry from them.* And they received not only their anceſtry,

[10] L. 3. 194.

but their knowledge alſo, τα κοσμα κινουσας; all the celeſtial and terreſtrial phænomena, which had been entruſted to the ſacred pillars of the Atlantes, αι γαιην τε και ουρανον αμφις εχουσιν, which contained deſcriptions both of the heavens, and the earth. From Phrygia they came at laſt to Hellas, where they were introduced by Anaximander, who is ſaid, [11] Εσθαναι πρωτον γεωγραφικον πινακα, *to have been the firſt who introduced a geographical chart:* or, as Laertius expreſſes it, [12] Γης και Θαλαττης περιμετρον, *the circumference of the terraqueous globe delineated.*

Though the origin of maps may be deduced from Egypt; yet they were not the native Egyptians, by whom they were firſt conſtructed. Delineations of this nature were the contrivance of the Cuthites, or Shepherds. They were among other titles ſtiled Saïtæ; and from them both aſtronomy and geometry were introduced in thoſe parts. They with immenſe labour drained the lower provinces, erected ſtupendous buildings, and raiſed towers at the mouths of the river, which were opportunely ſituated for navigation. For though the Mizraim were not addicted to commerce, yet it was followed by other families beſides the Cuthites, who occupied the lower provinces towards the ſea. The towers, which were there raiſed, ſerved for lighthouſes, and were at the ſame time temples, denominated from ſome title of the Deity, ſuch as Canoph, Caneph, Cneph, alſo Perſes, Proteus, Phanes, and Canobus. They were on both accounts much

[11] Strabo. L. 1. p. 13.

[12] Diog. Laert. Anaximander.

reſorted to by mariners, and enriched with offerings. Here were depoſited charts of the coaſt, and of the navigation of the Nile, which were engraved on pillars, and in aftertimes ſketched out upon the Nilotic Papyrus. There is likewiſe reaſon to think, that they were ſometimes delineated upon walls. This leads me to take notice of a paſſage from Pherecydes Syrus, which ſeems to allude to ſomething of this nature: though, I believe, in his ſhort detail that he has miſrepreſented the author, from whom he copied. He is ſaid by Theopompus [13] πρωτον περι της φυσεως, και Θεων, Ἑλλησι γραφειν, *to have been the firſt who wrote for the benefit of his countrymen about nature and the Gods.* Suidas [14] mentions, that he compoſed a theogony; all which knowledge we are aſſured came from Egypt. It is certain, that he ſtudied in that [15] country; whence we may conclude, that the following hiſtory is Egyptian. He ſays, that Zas, or Jupiter, compoſed a large and curious robe, upon which he deſcribed the earth, and the ocean, and the habitations upon the ocean. [16] Ζας ποιει φαρος μεγα τε, και καλον, και εν αυτῳ ποικιλλει Γην, και Ωγηνον, και τα Ωγηνε δωματα. Now Zas, or as it ſhould be rendered, Zan, was the Dorian title of Amon. And Ogenus, the Ocean, was the moſt ancient name of the Nile, from whence the Grecians borrowed their Oceanus. [17] Οι γαρ Αιγυπτιοι νομιζουσιν ωκεανον ειναι τον παρ' αυτοις ποταμον

[13] Laertius. L. 1. p. 74.
[14] In Pherecyde.
[15] Joſephus cont. Apion. L. 1. c. 2.
[16] Clemens. Strom. L. 6. p. 741.
[17] Diodorus Sic. L. 1. p. 12.

ταμον Νειλον. *The Egyptians by the term Oceanus underſtand their own river Nilus.* The ſame author in another place calls this river Oceames[18]. Τον δε ποταμον αρχαιοτατον μεν ονομα σχειν Ωκεαμην, ὁς εστιν Ἑλληνισι ωκεανος. The former term, Ogenus, from whence the Greeks borrowed their Oceanus, was a compound of Oc-Gehon, and was originally rendered Ogehonus. It ſignifies the noble Gehon, and is a name taken from one of the rivers of Paradiſe. The Nile was ſometimes called ſimply Gehon, as we learn from the author of the Chronicon Paſchale.[19] Εχει δε (ἡ Αιγυπτος) ποταμον Γηων —Νειλον καλουμενον. It was probably a name given by the Cuthites, from whom, as will be hereafter ſhewn, the river Indus had the name of Phiſon. [20] Ποταμοι ονομαστοι Ινδος, ὁ και Φεισων, Νειλος, ὁ και Γηων. *The two moſt celebrated rivers are the Indus, the ſame as the Phiſon, and the Nile, which is called the Gehon.* The river alſo of Colchis, rendered Phaſis, and Phaſin, was properly the Phiſon. The Nile being of old ſtiled Oc-Gehon, and having many branches, or arms, gave riſe to the fable of the ſea monſter Ægeon, whom Ovid repreſents as ſupporting himſelf upon the whales of the ocean.

[21] Balænarumque prementem
Ægæona ſuis immania terga lacertis.

[18] Diodorus. L. 1. p. 17.

[19] P. 30.

[20] Chron. Paſchale. P. 34. Zonaras. P. 16.

See Salmaſius upon Solinus. C. 35. concerning Ogen. Alſo Windelini Admiranda Nili. P. 12. and 16

[21] Metamorph. L. 2. v. 9.

The

The Scholiaſt upon Lycophron informs us farther, that the river had three names; and imagines, that upon this account it was called Triton. [21] Τριτων ὁ Νειλος, ὁτι τρις μετωνομαδη· προτερον γαρ Ωκεανος αν εκαλειτο, δευτερον Αετος· —το δε Νειλος νεον εστι. I ſhall not at preſent controvert his etymology. Let it ſuffice, that we are aſſured both by this author, and by others, that the Nile was called Oceanus: and what is alluded to by Pherecydes is certainly a large map or chart. The robe, of which he ſpeaks, was indeed a Pharos, Φαρος; but a Pharus of a different nature from that which he deſcribes. It was a building, a temple, which was not conſtructed by the Deity, but dedicated to him. It was one of thoſe towers, of which I have before treated; in which were deſcribed upon the walls, and otherwiſe delineated, Ωγηνος και Ωγηνε δωματα, the courſe of the Gehon, or Nile; and the towns, and houſes upon that river.

I imagine that the ſhield of Achilles in Homer was copied from ſomething of this ſort, which the Poet had ſeen in Egypt. For Homer is continually alluding to the cuſtoms, as well as to the hiſtory, of that kingdom. And it is evident, that what he deſcribes on the central part of the ſhield, is a map of the earth, and of the celeſtial appearances.

[22] Εν μεν Γαιαν ετευξ', εν δ' Ουρανον, εν δε θαλασσαν.
Εν δ' ετιθει ΠΟΤΑΜΟΙΟ μεγα σθενος ΩΚΕΑΝΟΙΟ.

The ancients loved to wrap up every thing in myſtery and

[21] V. 119.
[22] Iliad. L. 18. v. 483. and v. 606.

fable: they have therefore deſcribed Hercules alſo with a robe of this ſort:

[23] Ποικιλον ἑιμα φερων, τυπον Αιθερος, εικονα Κοσμε:

He was inveſted with a robe, which was a type of the heavens, and a repreſentation of the whole world.

The garment of Thetis, which the poets mention as given her upon her ſuppoſed marriage with Peleus, was a Pharos of the ſame kind, as that deſcribed above. We may learn from Catullus, who copied the ſtory, that the whole alluded to an hiſtorical picture preſerved in ſome tower: and that it referred to matters of great antiquity; though applied by the Greeks to later times, and aſcribed to people of their own nation.

[24] Pulvinar vero Divæ geniale locatur
Sedibus in mediis; Indo quod dente politum
Tincta tegit roſeo conchylis purpura fuco.
Hæc veſtis priſcis hominum variata figuris
Heroum mirâ virtutes indicat arte.

It contained a deſcription of ſome notable achievements in the firſt ages: and a particular account of the Apotheoſis of Ariadne; who is deſcribed, whatever may be the meaning of it, as carried by Bacchus to heaven. The ſtory is ſaid to have been painted on a robe, or coverlet; becauſe it was delineated upon a Pharos: that word being equivocal, and to be taken in either ſenſe. And here I cannot but take notice of the inconſiſtency of the Greeks, who make Theſeus a partaker in this hiſtory; and ſuppoſe him to have been ac-

[23] Nonni Dionus. L. 40. p. 1040.

[24] Catull. Epithalamium of Peleus and Thetis. V. 47.

quainted with Ariadne. If we may credit Plutarch[25], Theſeus, as ſoon as he was advanced towards manhood, went by the advice of his mother Æthra from Trœzen in queſt of his father Ægeus at Athens. This was ſome years after the Argonautic expedition; when Medea had left Jaſon, and put herſelf under the protection of this ſame Ægeus. After having been acknowledged by his father, Theſeus went upon his expedition to Crete; where he is ſaid to have firſt ſeen Ariadne, and to have carried her away. All this, I ſay, was done, after Jaſon had married Medea, and had children by her: and after ſhe had left him, and was come to Athens. But the ſtory of Ariadne in the above ſpecimen is mentioned as a fact of far older date. It was prior to the arrival of Medea in Greece, and even to the Argonautic expedition. It is ſpoken of as a circumſtance of the higheſt antiquity: conſequently [26] Theſeus could not any ways be concerned in it.

There is an account in Nonnus of a Robe or Pharos, which Harmonia is ſuppoſed to have worn, when ſhe was viſited by the Goddeſs of beauty. There was delineated here, as in ſome above mentioned, the earth, and the heavens, with all the ſtars. The ſea too, and the rivers were repreſented: and the whole was at the bottom ſurrounded by the ocean.

[25] Plutarch. Life of Theſeus.

[26] Add to this, what I have before taken notice of, the great abſurdity of making the Grecian Argo the firſt ſhip which ſailed upon the ſeas: Illa rudem curſu prima imbuit Amphitriten: when the Poet at the ſame inſtant is deſcribing Theſeus previous to the Argo *in a ſhip*, and attended with a *fleet of ſhips*:

Namque fluentiſono proſpectans littore Diæ
Theſea *cedentem celeri cum claſſe* tuetur,
Indomitos in corde gerens Ariadna furores.

Catulli. Epithal. Pel. et Thet. V. 52. See Famiani Stradæ Prolus. L. 3. p. 285.

[27] Πρωτην Γαιαν επασσε μεσομφαλον, αμφι δε γαιη
Ουρανον εσφαιρωσε τυπῳ κεχαραγμενον αστρων.
Συμφερτην δε θαλασσαν εφηρμοσε συζυγι Γαιη,
Και ποταμους ποικιλλεν· επ' ανδρομεῳ δε μετωπῳ
Ταυροφυης μορφουτο κερασφορος εγχλοος εικων.
Και πυματην παρα πεζαν εϋκλωστοιο χιτωνος
Ωκεανος κυκλωσε περιδρομον αντυγα Κοσμου.

All this relates to a painting either at Sidon or Berytus; which was delineated in a tower or temple, ſacred to Hermon.

Orpheus alludes to a Pharos of this ſort, and to the paintings and furniture of it, in his deſcription of the Robes, with which Apollo, or Dionuſus, is inveſted. He ſpeaks of them as the ſame Deity.

[28] Ταυτα δε παντα τελειν ιερα σκευη πυκασαντα,
Σωμα θεου πλαττειν εριαυγες Ηελιοιο.
Πρωτα μεν αργυφεαις εναλιγκιον ακτινεσσι
Πεπλον φοινικεον, πυρι εικελον, αμφιβαλεσθαι.
Αυταρ υπερθε νεβροιο παναιολου ευρυ καθαψαι
Δερμα πολυσικτον θηρος κατα δεξιον ωμον,
Αστρων δαιδαλεων μιμημ,' ιερου τε πολοιο.
Ειτα δ' υπερθε νεβρης χρυσεον ζωστηρα βαλεσθαι,
Παμφανοωντα, περιξ σειρηνων φορεειν, μεγα σημα.
Ευθυς, ότ' εκ περατων γαιης Φαεθων ανορουσων
Χρυσειαις ακτισι βαλη ροον Ωκεανοιο,

[27] Nonni Dionyſiaca. L. 41. p. 1070.
[28] Orphica ex Macrobio Saturn. L. 1. c. 18. p. 202.

Αυγη

Αυγη δ' ασπετος ηι, ανα δε δροσῳ αμφιμιγεισα,
Μαρμαιρη δινησιν ελισσομενη κατα κυκλον
Προθε θεω, ζωνη δ' αρ' υπο σερνων αμετρητων
Φαινετ' αρ' ωκεανω κυκλος, μεγα θαυμ' εσιδεσθαι.

When the Poet has thus adorned the Deity, we find towards the concluſion, that theſe imaginary robes never ſhew to ſuch advantage, as in the morning. *When the ſun*, ſays he, *riſes from the extremities of the earth, and enlightens the ocean with his horizontal rays; then they appear in great ſplendour, which is increaſed by the morning dew.* All this inveſtiture of the Deity relates to the earth and the heavens, which were delineated upon a [29] ſkin, δερμα πολυσικτον θηρος, ſtiled πεπλον. This is deſcribed, Αστρων δαιδαλεων μιμημ', ιερω τε

[29] Maps, and books too, when writing was introduced, were made of ſkins, called διφθεραι. Τας βιβλους διφθερας καλεουσι απο του παλαιου οι Ιωνες. Herodot. L. 5. c. 58.

A Zone of curious imagery is given by Homer to Hercules. Odyſſ. L. Λ. v. 609.

Χρυσεος ην τελαμων, ινα θεσκελα εργα τετυκτο.

A remarkable paſſage from Iſidorus Baſilidis quoted by Clemens Alexandrin. Και γαρ μοι δοκει τους προσποιουμενους φιλοσοφειν, ινα μαθωσι, τι εστιν η υποπτερος δρυς, και το επ' αυτη πεποικιλμενον ΦΑΡΟΣ. Παντα οσα Φερεκυδης αλληγορησας εθεολογησεν, λαβων απο της του Χαμ προφητειας. Strom. L. 6. p. 767.

In the former verſes from Nonnus we may ſee the method of deviation. Pharos a tower is taken for Pharos a garment; and this altered to Χιτων: and after all, the genuine hiſtory is diſcernable, notwithſtanding the veil which is ſpread over it. The author ſays, that at the bottom ευκλωστοιο Χιτωνος, of the well woven garment, flowed the Ocean, which ſurrounded the world. This is certainly a miſinterpretation of the term φαρος: and in the original writings, whence theſe verſes were copied, the hiſtory related to a tower: and it was at the foot ΦΑΡΟΥ ΕΥΚΑΥΣΤΟΙΟ that the ocean beat, by which the earth was encircled.

πωλοιο

πολοιο: *as a copy and imitation of all the celeſtial appearances.* The whole was depoſited in a Pharos upon the ſea-ſhore, upon which the ſun at his riſing darted his early rays; and whoſe turrets glittered with the dew: Ὑπο σεφνων αμετρητων φαινετ' αφ' ωκεανϑ κυκλος: from the upper ſtory of the tower, which was of an unmeaſurable height, there was an unlimited view of the ocean. This vaſt element ſurrounded the edifice like a zone; and afforded a wonderful phænomenon. Such, I imagine, is the ſolution of the enigma.

TAR,

TAR, TOR, TARIT.

I Have taken notice of the fears and apprehenſions, under which the firſt navigators muſt neceſſarily have been, when they traverſed unknown ſeas; and were liable to be entangled among the rocks, and ſhelves of the deep: and I mentioned the expedients, of which they made uſe, to obviate ſuch difficulties, and to render the coaſt leſs dangerous. They built upon every hill, and promontory, where they had either commerce or ſettlement, obeliſks, and towers, which they conſecrated to ſome Deity. Theſe ſerved in a twofold capacity, both as ſeamarks by day, and for beacons by night. And as people in thoſe times made only coaſting voyages, they continually went on ſhore with offerings, in order to gain the aſſiſtance of the God, whoever there preſided: for theſe towers were temples, and oftentimes richly furniſhed and endowed. They were built ſometimes on artificial mounds; but generally on natural eminences, that they might be ſeen at a great diſtance. They were called by the Amonians, who firſt erected them, [1] Tar, and Tor;

[1] Bochart Geog. Sacra. L. 1. c. 228. p. 524. of תור.

the

the ſame as the תור of the Chaldees, which ſignified both a hill and tower. They were oftentimes compounded, and ſtiled Tor-Is, or fire towers: on account of the light, which they exhibited, and the fires, which were preſerved in them. Hence came the turris of the Romans; and the τυρις, τυρρις, τυρσις, τυρσος, of the Greeks. The latter, when the word Tor occurred in ancient hiſtory, often changed it to ταυρος, a bull; and invented a number of idle ſtories in conſequence of this change. The Ophite God Oſiris, the ſame as Apollo, was by the Amonians ſtiled Oph-El, and Ope-El: and there was upon the Sinus Perſicus a city Opis, where his rites were obſerved. There ſeems likewiſe to have been a temple ſacred to him, named Tor-Opel; which the Greeks rendered Ταυροπολος. Strabo ſpeaks of ſuch an oracular temple; and ſays, that it was in the iſland Icaria towards the mouth of the Tigris: [2] Νησον Ικαριον, και ἱερον Απολλωνος ἁγιον εν αυτῃ, και μαντειον Ταυροπολε. Here, inſtead of Oſiris, or Mithras, the ſerpent Deity, the author preſents us with Apollo, the manager of bulls.

One of the principal, and moſt ancient ſettlements of the Amonians upon the ocean was at Gades; where a prince was ſuppoſed to have reigned, named Geryon. The harbour at Gades was a very fine one; and had ſeveral Tor, or Towers to direct ſhipping: and as it was uſual to imagine the Deity, to whom the temple was erected, to have been the builder, this temple was ſaid to have been built by Hercules. All this the Grecians took to themſelves: they attributed the

[2] Strabo. L. 16. p. 1110.

whole to the hero of Thebes: and as he was ſuppoſed to conquer wherever he came, they made him ſubdue Geryon; and changing the Tor, or Towers, into ſo many head of cattle, they [3] deſcribe him as leading them off in triumph over the Pyranees and Alpes, to Hetruria, and ſo on to Calabria. From thence, for what reaſon we know not, he ſwims them over to Meſſana in Sicily: and after ſome ſtay he ſwims with them through the ſea back again, all the while holding by one of their horns. The bulls of Colchis with which Jaſon was ſuppoſed to have engaged, were probably of the ſame nature and original. The people of this country were Amonians, and had once a [4] mighty trade; for the ſecurity of which they erected at the entrance of the Phaſis towers. Theſe ſerved both as light-houſes, and temples; and were ſacred to Adorus. They were on this account called Tynador, whence the Greeks formed Tyndarus, Tyndaris, and Tyndaridæ. They were built after ſome, which ſtood near the city [5] Parætonium of Egypt; and they are alluded to by the geographer Dionyſius:

[6] Παρ δε μυχον Ποντοιο, μετα χθονα Τυνδαριδαων,
Κολχοι ναιεταασιν επηλυδες Αιγυπτοιο.

Colchis was ſtiled Cutaia, and had been early occupied by the ſons of Chus. The chief city, whence the country has been in general denominated, was from its ſituation called

[3] Diodorus Siculus. L. 4. p. 231.
[4] Strabo. L. 11. p. 762.
[5] Τυνδαριοι σκοπελοι. Ptolemæus. P. 122. See Strabo. L. 17. p. 1150.
[6] Dionyſius. V. 688. Pliny ſtiles them oppida.
Oppida—in ripâ celeberrima, Tyndarida, Circæum, &c. L. 6. c. 4.

Cal-Chus, and Col-Chus, the hill, or place of Chus. This by the Greeks was rendered Colchis: but as travellers are not uniform in expreſſing foreign terms, ſome have rendered, what was Colchian, Chalcian, and from Colchus they have formed Χαλκος, braſs. The Chalcian towers being moreover interpreted ταυροι, bulls, a ſtory took its riſe about the brazen bulls of Colchis. Beſides this there was in theſe towers a conſtant fire kept up for the direction of ſhips by night: whence the bulls were ſaid to breath fire.

We however ſometimes meet with ſacred towers, which were really denominated Tauri from the worſhip of the myſtic bull, the ſame as the Apis, and Mneuis of Egypt. Such was probably the temple of Minotaurus in Crete, where the [7] Deity was repreſented under an emblematical figure; which conſiſted of the body of a man with the head of a bull. In Sicily was a promontory Taurus, mentioned by Diodorus Siculus; which was called alſo Tauromenium. He acquaints us, that Hanno the Carthaginian ſent his Admiral with orders παραπλειν επι τον λοφον καλουμενον Ταυρον, *to ſail along the coaſt to the promontory named Taurus.* This Taurus, he thinks, was afterwards named Ταυρομενιον, Tauromenium, from the people who ſettled, and [8] remained there: as if this

[7] The Minotaur was an emblematical repreſentation of Menes, the ſame as Oſiris; who was alſo called Dionuſus, the chief Deity of Egypt. He was alſo the ſame as Atis of Lydia, whoſe rites were celebrated in conjunction with thoſe of Rhea, and Cybele, the mother of the Gods. Gruter has an inſcription, M. D. M. IDÆ, et ATTIDI MINOTAURO. He alſo mentions an altar of Attis Minoturannus. Vol. 1. p. xxviii. n. 6.

[8] Diodor. Sicul. L. 16. p. 411.

were

were the only place in the world where people ſettled and remained. It was an ancient compound, and no part of it of Grecian [9] original. Tauromenium is the ſame as Menotaurium reverſed: and the figure of the Deity was varied exactly in the ſame manner; as is apparent from the coins and engravings, which have been found in Sicily. The Minotaur is figured as a man with the head of a bull; the Tauromen as a bull with the face of a [10] man.

Among the [11] Hetrurians this term ſeems to have been taken in a more enlarged ſenſe; and to have ſignified a city, or town fortified. When they ſettled in Italy, they founded many places of ſtrength; and are reputed to have been the firſt who introduced the art of fortification. [12] Τυρσηνοι πρωτον εφευρον την τειχοποιϊαν. Hence the word Tar, and Tur, is often found in the compoſition of names, which relate to people of this country. They worſhiped the Sun, ſtiled Zan, and Zeen; whoſe temples were called Tur-Zeen: and in conſequence of it one of the principal names by which their country was diſtinguiſhed, was Turzenia. The Scholiaſt upon Lycophron mentions it as [13] Χωραν απο Τυρσηνε κληθεισαν Τυρσηνιαν, *a region, which from Tur-Seen was named Turſenia.* The Poet above takes notice of two perſons by the

[9] Meen was the moon: and Meno-Taurus ſignified Taurus Lunaris. It was a ſacred emblem, of which a great deal will be ſaid hereafter.

[10] See Paruta's Sicilia nummata.

[11] Τυρις, ὁ περιβολος τε τειχους. Heſych. From whence we may infer, that any place ſurrounded with a wall or fortification might be termed a Tor or Turris.

Ταρχωνιον πολις Τυῤῥηνιας. Stephan. Byzant.

[12] Scholia upon Lycophron. V. 717.

[13] Scholia upon Lycophron. V. 1242.

The Poet ſays of Æneas, Παλιν πλανητην δεξεται Τυρσηνια. V. 1239.

names of Tarchon, and Turſeen. [14] Ταρχων τε, και Τυρσηνος, αιθωνες λυκοι. From Tarchon there was a city and diſtrict named [15] Tarcunia; from whence came the family of the Tarquins, or Tarquinii, ſo well known in the hiſtory of [16] Rome. The Amonians eſteemed every emanation of light a fountain; and ſtiled it Ain, and Aines: and as they built lighthouſes upon every iſland and inſular promontory, they were in conſequence of it called Aines, Agnes, Inis, Ineſos, Neſos, Nees: and this will be found to obtain in many different countries and languages. The Hetrurians occupied a large tract of ſea-coaſt; on which account they worſhiped Poſeidon: and one of their principal cities was Poſeidonium. They erected upon their ſhores towers and beacons for the ſake of their navigation, which they called Tor-ain: whence they had a ſtill farther denomination of Tur-aini, and their country was named Tur-ainia; the Τυρρηνια of the later Greeks. All theſe appellations are from the ſame object, the edifices which they erected: even Hetruria ſeems to have been a compound of Ai-tur; and to have ſignified the land of Towers.

Another name for buildings of this nature was Turit, or Tirit; which ſignified a tower or turret. I have often mentioned, that temples have been miſtaken for Deities, and places for perſons. We have had an inſtance of this above; where Tarchon, and Turſenus are ſuppoſed to have been

[14] Lycophron. V. 1248.

[15] Ταρκυνια πολις Τυρρηνιδος απο Ταρχωνος· το εθνικον Ταρκυνιος. Steph. Byzant.

[16] Strabo. L. 5. p. 336. Ταρκωνα, αφ' ὁ Ταρκυνια ἡ πολις.

founders

founders of colonies. Torone was a place in Macedonia; and ſignifies literally the Tower of the Sun. The Poets have formed out of it a female perſonage; and ſuppoſed her to have been the wife of [17] Proteus. So Amphi-Tirit is merely an oracular tower. This too has by the Poets been changed to a female, Amphitrite; and made the wife of Neptune. The name of Triton is a contraction of Tirit-On; and ſignifies the tower of the Sun, like Torone: but a Deity was framed from it, who was ſuppoſed to have had the appearance of a man upwards, but downwards to have been like a fiſh. From this emblematical repreſentation we may judge of the figure of the real Deity; and be aſſured, that it could be no other than that of Atargatis and Dagon. The [18] Hetrurians were thought to have been the inventors of trumpets: and in their towers upon the ſea-coaſt there were people appointed to be continually upon the watch both by day and night; and to give a proper ſignal, if any thing happened extraordinary. This was done by a blaſt from the trumpet: and Triton was hence feigned to have been Neptune's trumpeter. He is accordingly deſcribed by Nonnus,

[19] Τυρσηνης Βαρυδεπου εχων σαλπιγγα θαλασσης;

as poſſeſſing the deep toned trumpet of the Hetrurian main.

However in early times theſe brazen inſtruments were but little known: and people were obliged to make uſe of, what was near at hand, the conchs of the ſea, which every ſtrand

[17] Lycophron. V. 116.

Ἡ Τυρωνη, γυνη Πρωτεως. Scholia ibidem.

[18] Τυρρηνοι σαλπιγγα. Tatianus Aſſyrius. P. 243.

[19] L. 17. p. 468.

afforded.

afforded. By ſounding theſe they gave ſignals from the top of the towers, when any ſhip appeared: and this is the implement, with which Triton is more commonly furniſhed. The ancients divided the night into different watches; the laſt of which was called cockcrow: and in conſequence of this they kept a cock in their Tirat, or Towers, to give notice of the dawn. Hence this bird was ſacred to the Sun, and named Alector, Αλεκτωρ: which ſeems to be a compound out of the titles of that Deity, and of the tower ſet apart for his ſervice: for all theſe towers were temples. Thoſe ſtiled Tritonian were oracular; as we may infer from the application made by the Argonauts. What Homer attributes to Proteus, Pindar aſcribes to Triton. [20] Μαντευεται δε ὡς παρ' Ομηρῳ Πρωτευς, και παρα Πινδαρῳ Τριτων τοις Αργοναυταις. Pauſanias mentions a tradition of a [21] Triton near Tanagra, who uſed to moleſt women, when they were bathing in the ſea; and who was guilty of other acts of violence. He was at laſt found upon the beach overpowered with wine; and there ſlain. This Triton was properly a Tritonian, a prieſt of one of theſe temples: for the prieſts appear to have been great tyrants, and oftentimes very brutal. This perſon had uſed the natives ill; who took advantage of him, when overpowered with liquor, and put him to death.

The term Tor in different parts of the world occurs ſometimes a little varied. Whether this happened through miſtake, or was introduced for facility of utterance, is uncer-

[20] Scholia upon Lycophron. V. 754.

[21] Pauſanias. L. 9. p. 749.

tain.

tain. The temple of the Sun, Tor Heres, in Phenicia was rendered Τριηρης, Trieres: the promontory Tor-Ope-On in Caria, Triopon: Tor-Hamath in Cyprus, Trimathus: Tor-Hanes in India, Trinesia: Tor-Chom, or Chomus, in Paleſtine, Tricomis. In ancient times the title of Anac was often conferred upon the Deities; and their temples were ſtiled Tor Anac, and Anac-Tor. The city Miletus was named [22] Anactoria: and there was an Heroüm at Sparta called Ανακτορον, Anactoron; where Caſtor and Pollux had particular honours, who were peculiarly ſtiled Anactes. It was from Tor-Anac that Sicily was denominated Trinacis and Trinacia. This in proceſs of time was ſtill farther changed to Trinacria; which name was ſuppoſed to refer to the triangular form of the iſland. But herein was a great miſtake: for the more ancient name was Trinacia, as is manifeſt from Homer:

[23] Ὀπποτε δη πρωτον πελασης ευεργεα νηα
Τρινακιη νησῳ.

And the name originally did not relate to the iſland in general, but to a part only; and that a ſmall diſtrict near Ætna. This ſpot had been occupied by the firſt inhabitants, the Cyclopians, Leſtrygons, and Sicani: and it had this name from ſome ſacred tower, which they built. Callima-

[22] Pauſanias. L. 7. p. 524.

Δειμε δε τοι μαλα καλον Ανακτορον. Callimachuus. Hymn to Apollo. V. 77.

[23] Homer. Odyſſ. λ. V. 105. Strabo ſuppoſes Trinakis to have been the modern name of the iſland; forgetting that it was prior to the time of Homer. L. 6. p. 407: he alſo thinks, that it was called Trinacria from its figure: which is a miſtake.

chus calls it miſtakenly Trinacria; but ſays that it was near Ætna, and a portion of the ancient Sicani.

[24] Αυε δ' αρ' Αιτνα,
Αυε δε Τρινακριη Σικανων ἔδος.

The iſland Rhodes was called [25] Trinacia, which was not triangular: ſo that the name had certainly ſuffered a variation; and had no relation to any figure. The city Trachin, Τραχιν, in Greece was properly Tor-chun, turris ſacra vel regia, like Tarchon in Hetruria. Chun and Chon were titles, ſaid peculiarly to belong to Hercules: [26] Τον Ἡρακλην φησι κατα τον Αιγυπτιων διαλεκτον Κωνα λεγεσθαι. We accordingly find that this place was ſacred to Hercules: that it was ſuppoſed to have been [27] founded by him; and that it was called [28] Heraclea.

I imagine that the trident of Poſeidon was a miſtaken implement; as it does not appear to have any relation to the Deity, to whom it has been by the Poets appropriated. Both the towers on the ſea-coaſt, and the beacons, which ſtood above them, had the name of Tor-ain. This the Grecians changed to Triaina, Τριαινα, and ſuppoſed it to have been a three pronged fork. The beacon or Torain conſiſted of an iron or brazen frame, wherein were three or four tines, which ſtood up upon a circular baſis of the ſame metal. They were bound

[24] Hymn to Diana. V. 56. I make no doubt, but Callimachus wrote Τριναχια.

[25] Pliny. L. 5. c. 31.

[26] Etymolog. Magn.

[27] Stephanus Byzant.

[28] Τραχιν, ἡ νυν Ἡρακλεια καλεμενη. Heſych. or, as Athenæus repreſents it more truly, Ἡρακλειαν, την Τραχινιαν καλεομενην. L. 11. p. 462.

with a hoop: and had either the figures of Dolphins, or elſe foliage in the intervals between them. Theſe filled up the vacant ſpace between the tines; and made them capable of holding the combuſtible matter, with which they were at night filled. This inſtrument was put upon a high pole, and hung ſloping ſea-ward over the battlements of the tower, or from the ſtern of a ſhip: with this they could maintain either a ſmoke by day, or a blaze by night. There was a place in Argos named [29] Triaina; which was ſuppoſed to have been ſo called from the trident of Neptune. It was undoubtedly a tower, and the true name Tor-ain; as may be ſhewn from the hiſtory, with which it is attended. For it ſtood near a fountain; though a fountain of a different nature from that, of which we have been ſpeaking. The waters of Amumone roſe here: which Amumone is a variation from Amim-On, *the waters of the Sun.* The ſtream roſe cloſe to the place; which was named Tor-ain from its vicinity to the fountain.

Cerberus was the name of a place, as well as Triton, and Torone, though eſteemed the dog of hell. We are told by [30] Euſebius from Plutarch, that Cerberus was the Sun: but the term properly ſignified the temple, or place of the Sun. The great luminary was ſtiled by the Amonians both Or, and Abor; that is, *light*, and *the parent of light:* and Cerberus is properly Kir-Abor, the place of that Deity. The

[29] Τριαινα τοπος Αργους· ενθα την τριαιναν ορθην εστησεν ὁ Ποσειδων, συγγινομενος τῃ Αμυμωνῃ, και ευθυς κατ' εκεινο ὑδωρ ανεβλυσεν, ὃ και την επικλησιν εσχεν εξ Αμυμωνης. Scholia in Euripidis Phœniſſ. V. 195.

[30] Euſebius. Præp. Evan. L. 3. c. 11. p. 113.

ſame temple had different names from the diverſity of the God's titles, who was there worſhiped. It was called Tor-Caph-El; which was changed to τρικεφαλος, juſt as Cahen-Caph-El was rendered κυνοκεφαλος: and Cerberus was from hence ſuppoſed to have had three heads. It was alſo ſtiled Tor-Keren, Turris Regia; which ſuffered a like change with the word above, being expreſſed τρικαρηνος: and Cahen Ades or Cerberus was from hence ſuppoſed to have been a triple-headed monſter. That theſe idle figments took their riſe from names of places, ill expreſſed, and miſinterpreted, may be proved from Palæphatus. He abundantly ſhews, that the miſtake aroſe from hence; though he does not point out preciſely the mode of deviation. He firſt ſpeaks of Geryon, who was ſuppoſed to have had three heads, and was thence ſtiled τρικεφαλος. [31] Ην δε τοιονδε τουτο· πολις εστιν εν τω Ευξινω ποντω Τρικαρηνια καλουμενη κλ. *The purport of the fable about Geryones is this. There was upon the Pontus Euxinus a city named Tricarenia: and from thence came the hiſtory* Γηρυονος του Τρικαρηνου, *of Geryon the Tricarenian, which was interpreted, a man with three heads.* He mentions the ſame thing of Cerberus. [32] Λεγουσι περι Κερβερου, ως κυων ην, εχων τρεις κεφαλας· δηλον δε ὁτι και ὁυτος απο της πολεως εκληθη Τρικαρηνος, ωσπερ ὁ Γηρυονης. *They ſay of Cerberus, that he was a dog with three heads: but it is plain that he was ſo called from a city named Tricaren, or Tricarenia, as well*

[31] Palæphatus. P. 56.

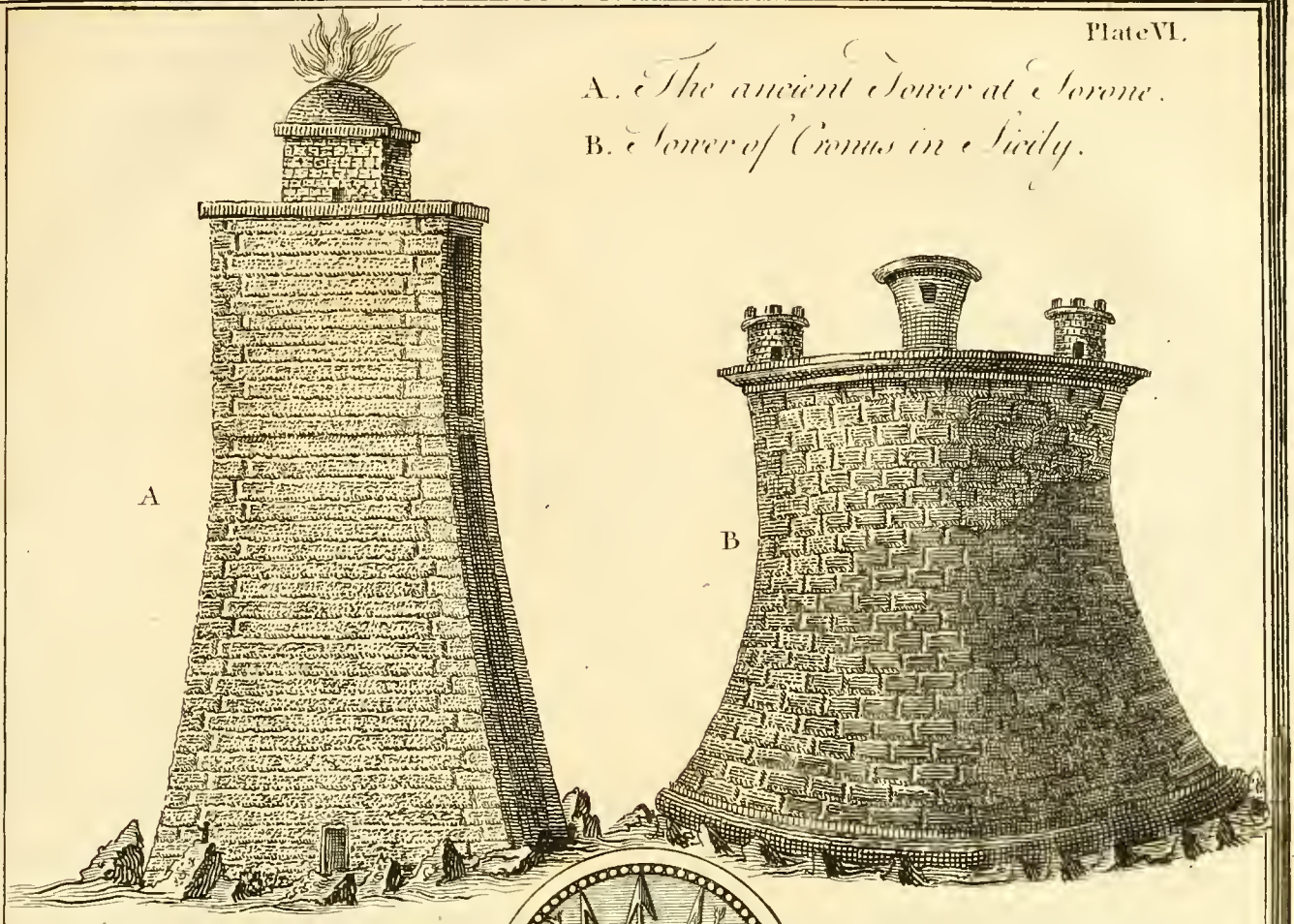
[32] Palæphatus. P. 96.

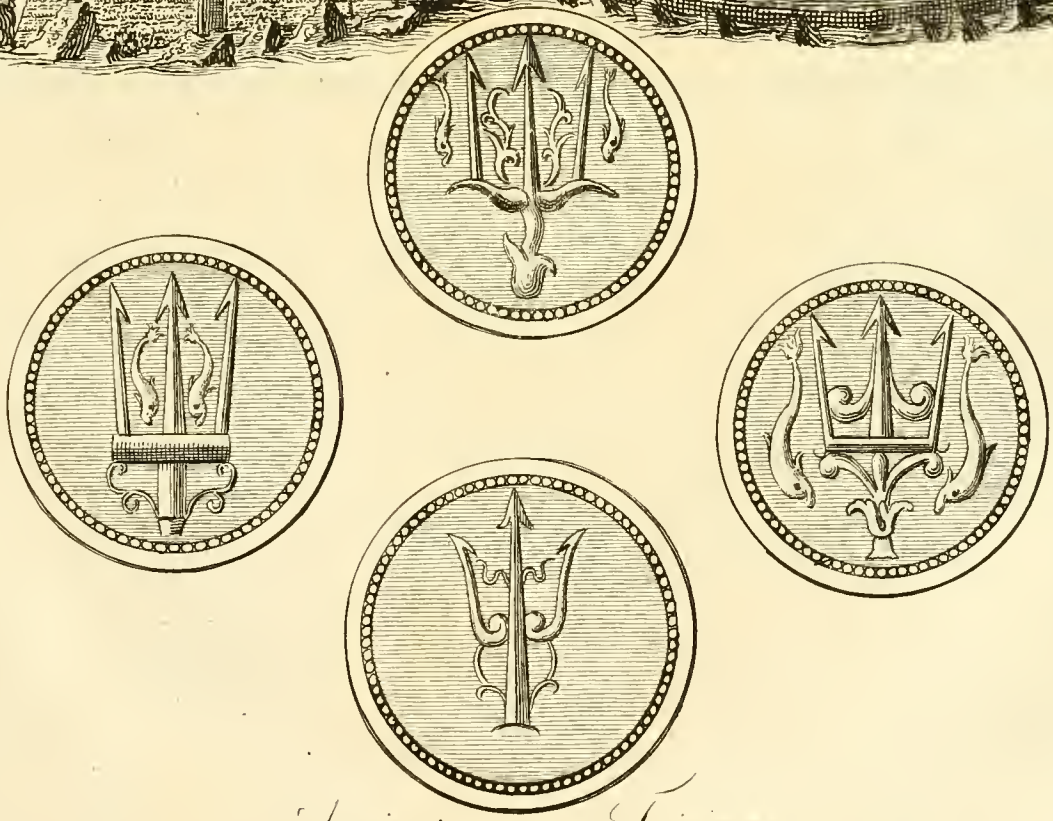
as

Plate VI.

A. The ancient Tower at Sorone.

B. Tower of Cronus in Sicily.





Ancient Tridents.

Basire Sc.

as Geryones. Palæphatus ſays very truly that the ſtrange notion aroſe from a place. But to ſtate more preciſely the grounds of the miſtake, we muſt obſerve that from the ancient Tor-Caph-El aroſe the blunder about τριϰεφαλος; as from Tor-Keren, rendered Tricarenia, was formed the term τριϰαρηνος: and theſe perſonages in conſequence of it were deſcribed with three heads.

As I often quote from Palæphatus, it may be proper to ſay ſomething concerning him. He wrote early: and ſeems to have been a ſerious, and ſenſible perſon; one, who ſaw the abſurdity of the fables, upon which the theology of his country was founded. In the purport of his name is ſignified an antiquarian; a perſon, who dealt in remote reſearches: and there is no impoſſibility, but that there might have caſually ariſen this correſpondence between his name and writings. But, I think, it is hardly probable. As he wrote againſt the mythology of his country, I ſhould imagine that Παλαιφατος, Palæphatus, was an aſſumed name, which he took for a blind, in order to ſcreen himſelf from perſecution: for the nature of his writings made him liable to much ill will. One little treatiſe of [33] Palæphatus about Orion is quoted verbatim by the Scholiaſt upon [34] Homer, who ſpeaks of it as a quotation from Euphorion. I ſhould therefore think, that Euphorion was the name of this writer: but as there were many learned men ſo called, it may be difficult to determine which was the author of this treatiſe.

[33] Palæphatus. P. 20.

[34] Iliad. Σ. V. 486.

Homer, who has conſtructed the nobleſt poem, that was ever framed, from the ſtrangeſt materials, abounds with allegory and myſterious deſcription. He often introduces ideal perſonages, his notions of which he borrowed from edifices, hills, and fountains; and from whatever ſavoured of wonder and antiquity. He ſeems ſometimes to blend together two different characters of the ſame thing, a borrowed one, and a real; ſo as to make the true hiſtory, if there ſhould be any truth at bottom, the more extraordinary, and entertaining.

I cannot help thinking, that Otus and Ephialtes, thoſe gigantic youths, ſo celebrated by the Poets, were two lofty towers. They were building to Alohim, called [34] Aloëus; but were probably overthrown by an earthquake. They are ſpoken of by Pindar as the ſons of Iphimedeia; and are ſuppoſed to have been ſlain by Apollo in the iſland Naxos.

[35] Εν δε Ναξῳ
Φαντι θανειν λιπαρᾳ Ιφιμεδειας παιδας
Ωτον, και σε, τολμαεις Εφιαλτα αναξ.

They are alſo mentioned by Homer, who ſtiles them γηγενεις, or earthborn: and his deſcription is equally fine.

[36] Και ῥ' ετεκεν δυο παιδε, μινυνθαδιω δε γενεσθην,
Ωτον τ' αντιθεον, τηλεκλειτον τ' Εφιαλτην·
Ους δη μηκιστους θρεψε ζειδωρος αρουρα,
Και πολυ καλλιστους μετα γε κλυτον Ωριωνα.

[34] Diodorus Siculus. L. 5. p. 324.
[35] Pindar. Pyth. Ode 4. p. 243.
[36] Homer. Odyſſ. Λ. V. 306.

Εννεωροι γαρ τοιγε, και εννεαπηχεες ησαν
Ευρος, αταρ μηκος γε γενεσθην εννεοργυιοι.

Homer includes Orion in this deſcription, whom he mentions elſewhere; and ſeems to borrow his ideas from a ſimilar object, ſome tower, or temple, that was ſacred to him. Orion was Nimrod, the great hunter in the Scriptures, called by the Greeks Nebrod. He was the founder of Babel, or Babylon; and is repreſented as a gigantic perſonage. The author of the Paſchal Chronicle ſpeaks of him in this light. [37] Νεβρωδ Γιγαντα, τον την Βαβυλωνιαν κτισαντα—ὁντινα καλεσιν Ωριωνα. He is called Alorus by Abydenus, and Apollodorus; which was often rendered with the Amonian prefix Pelorus. Homer deſcribes him as a great hunter; and of an enormous ſtature, even ſuperior to the Aloeidæ above mentioned.

[38] Τον δε μετ' Ωριωνα Πελωριον εισενοησα,
Θηρας ὁμε ειλευντα κατ' ασφοδελον λειμωνα.

The Poet ſtiles him Pelorian; which betokens ſomething vaſt, and is applicable to any towering perſonage, but particularly to Orion. For the term Pelorus is the name, by which the towers of Orion were called. Of theſe there ſeems to have been one in Delos: and another of more note, to which Homer probably alluded, in Sicily; where Orion was particularly reverenced. The ſtreight of Rhegium was a dangerous paſs: and this edifice was erected for the ſecurity of

[37] Chron. Paſchale. P. 36.
Νεβρωδ —— λασιν Ωριωνα. Cedrenus. P. 14.
[38] Homer. Odyſſ. Λ. V. 571.

thoſe,

thoſe, who were obliged to go through it. It ſtood near Zancle; and was called [39] Pelorus, becauſe it was ſacred to Alorus, the ſame as [40] Orion. There was likewiſe a river named from him, and rendered by Lycophron [41] Elorus. The tower is mentioned by Strabo; but more particularly by Diodorus Siculus. He informs us that, according to the tradition of the place, Orion there reſided; and that, among other works, he raiſed this very mound and promontory, called Pelorus and Pelorias, together with the temple, which was ſituated upon it. [42] Ωριωνα προστχωσαι το κατα την Πελωριαδα κειμενον ακρωτηριον, και το τεμενος τϐ Ποσειδωνος κατασκευασαι, τιμωμενον ὑπο των εγχωριων διαφεροντως. We find from hence that there was a tower of this ſort, which belonged to Orion: and that the word Pelorion was a term borrowed from theſe edifices, and made uſe of metaphorically, to denote any thing ſtupendous and large. The deſcription in Homer is of a mixed nature: wherein he retains the ancient tradition of a gigantic perſon; but borrows his ideas from the towers ſacred to him. I have taken notice before, that all temples of old were ſuppoſed to be oracular; and

[39] Strabo. L. 3. p. 259.

[40] Alorus was the firſt king of Babylon; and the ſame perſon as Orion, and Nimrod. See Radicals. P. 9. notes.

[41] Ἕλωρος, ενθα ψυχρον εκβαλλει ποτον. Lycophron. V. 1033.

Ῥειθρων Ἕλωρϐ προσθεν. Idem. V. 1184. Ὁ ποταμος ὁ Ἕλωρος εσχε το ονομα απο τινος βασιλεως Ἕλωρϐ. Schol. ibid. There were in Sicily many places of this name; Πεδιον Ἕλωριον. Diodorus. L. 13. p. 148. Elorus Caſtellum. Fazellus. Dec. 1. L. 4. c. 2.

Via Helorina. Ἕλωρος πολις. Cluver. Sicilia Antiqua. L. 1. c. 13. p. 186.

[42] Diodorus Siculus. L. 4. p. 284.

by

by the Amonians were called Pator and Patara. This temple of Orion was undoubtedly a Pator; to which mariners reſorted to know the event of their voyage, and to make their offerings to the God. It was on this account ſtiled Tor Pator; which being by the Greeks expreſſed τριπατωρ, tripator, gave riſe to the notion, that this earthborn giant had three fathers.

[43] Ωριων τριπατωρ απο μητερος ανθορε γαιης.

Theſe towers near the ſea were made uſe of to form a judgment of the weather, and to obſerve the heavens: and thoſe, which belonged to cities, were generally in the Acropolis, or higher part of the place. This by the Amonians was named Boſrah; and the citadel of Carthage, as well as of other cities, is known to have been ſo denominated. But the Greeks by an unavoidable fatality rendered it uniformly [44] βυρσα, burſa, a ſkin: and when ſome of them ſucceeded to Zancle [45] in Sicily, finding that Orion had ſome reference to Ouran or Ouranus, and from the name of the temple (τριπατωρ) judging that he muſt have had three fathers, they immediately went to work, in order to reconcile theſe different ideas. They accordingly changed Ouran to ȣρειν; and thinking the miſconſtrued hide βυρσα no improper utenſil for their purpoſe, they made theſe three fathers cooperate in a moſt wonderful manner for the production of this ima-

[43] Nonni Dionyſiaca. L. 13. p. 356.

[44] Κατα μεσην δε την πολιν ἡ ακροπολις, ἡν εκαλȣν βυρσαν, οφρυς ἱκανως ορθια. Strabo. L. 17. p. 1189.

See alſo Juſtin. L. 18. c. 5. and Livy. L. 34. c. 62.

[45] Ζαγκλη πολις Σικελιας—απο Ζαγκλȣ τȣ γηγενȣς. Stephanus Byzant.

ginary perſon; inventing the moſt ſlovenly legend, that ever was deviſed. [46] Τρεις (θεοι) τω σφαγεντος βοος βυρσῃ ενεβησαν, και εξ αυτης Ωριων εγενετο. Tres Dei in bovis mactati pelle minxerunt, et inde natus eſt Orion.

[46] Scholia in Lycophron. V. 328.

Ωριων—κατα τροπην τω ω εις ων απο τω ουριων εστιν απο ἱστοριας τω ουρησαι τους θεους εν τῃ βυρσῃ, και γενεσθαι αυτον. Etymolog. Mag. Ωριων.

T I T and T I T H.

WHEN towers were ſituated upon eminences faſhioned very round, they were by the Amonians called Tith; which anſwers to תד in Hebrew, and to [1] τιτθη, and τιτθος in Greek. They were ſo denominated from their reſemblance to a woman's breaſt; and were particularly ſacred to Orus, and Oſiris, the Deities of light, who by the Grecians were repreſented under the title of Apollo. Hence the ſummit of Parnaſſus was [2] named Tithorea from Tith-Or: and hard by was a city, mentioned by Pauſanias, of the ſame name; which was alike ſacred to Orus, and Apollo. The ſame author takes notice of a hill near Epidaurus, called [3] Τιτθειον ορος Απολλωνος. There was a ſummit of the like nature at Samos, which is by Callimachus ſtiled *the breaſt of Parthenia*: [4] Διαβροχον ὑδατι μαζον Παρθενιης. Mounds of this nature are often by Pauſanias, and

[1] Τιτθη, τιτθος, τιτθιον, μαζος. Heſychius.

[2] Pauſanias. L. 10. p. 878.

[3] Ορος—ὃ δη Τιτθειον ονομαζουσιν αφ' ἡμων, τηνικαυτα δε εκαλειτο Μυρτιον. Pauſan. L. 2. p. 170.

[4] Callimach. Hymn in Delon. V. 48. Μαζοι often taken notice of by Xenophon. Anabas. L. 4. p. 320. A hill at Leſbos. Εν Λεσβῳ κλειτης Ερεσσι περικυμονι ΜΑΣΤΩι. Athenæus. L. 3. p. 111. Εχει δ' εν αυτῳ και μαζον. Polyb. L. 1. p. 57.

Strabo, termed from their reſemblance [5] μαζοειδεις. Tithonus, whoſe longevity is ſo much celebrated, was nothing more than one of theſe ſtructures, a Pharos ſacred to the ſun, as the name plainly ſhews. Tith-On is μαζος ἡλιϑ, *the mount of the* [6] *Sun*. As he ſupplied the place of that luminary, he is ſaid to have been beloved by Aurora, and through her favour to have lived many ages. This indeed is the reverſe of that, which is fabled of the [7] Cyclopes, whoſe hiſtory equally relates to edifices. They are ſaid to have raiſed the jealouſy of Apollo, and to have been ſlain by his arrows: yet it will be found at bottom of the ſame purport. The Cyclopian turrets upon the Sicilian ſhore fronted due eaſt: and their lights muſt neceſſarily have been extinguiſhed by the rays of the riſing Sun. This, I imagine, is the meaning of Apollo's ſlaying the Cyclopes with his arrows. Tethys, the ancient Goddeſs of the ſea, was nothing elſe but an old tower upon a mount; of the ſame ſhape, and erected for the ſame purpoſes, as thoſe above. On this account it was called Tith-Is, μαζος πυργος. Thetis ſeems to have been a tranſpoſition of the ſame name; and was probably a Pharos, or Firetower near the ſea.

Theſe mounts, λοφοι μαζοειδεις, were not only in Greece; but in Egypt, Syria, and moſt parts of the world. They

[5] Strabo mentions in Cyprus, Αμαϑες πολις—και ορος μαζοειδες Ολυμπος. L. 14. p. 1001.

[6] The Circean promontory in Italy ſeems to have been named Tit-On; for the bay below is by Lycophron ſtiled Titonian. Τιτωνιον τε χευμα. V. 1275. Rivers and ſeas were often denominated from places, near which they flowed.

[7] Of the Cyclopes I ſhall hereafter treat at large.

were

were generally formed by art; being compoſed of earth, raiſed very high; which was ſloped gradually, and with great exactneſs: and the top of all was crowned with a fair tower. The ſituation of theſe buildings made them be looked upon as places of great ſafety: and the reverence, in which they were held, added to the ſecurity. On theſe accounts they were the repoſitories of much wealth and treaſure: in times of peril they were crowded with things of value. In Aſſyria was a temple named Azara; which the Parthian plundered, and is ſaid to have carried off ten thouſand talents: [8] Και ηρε ταλαντων μυριων γαζαν. The ſame author mentions two towers of this ſort in Judea, not far from Jericho, belonging to Ariſtobulus and Alexander, and ſtiled [9] Γαζοφυλακια των Τυραννων: which were taken by Pompeius Magnus in his war with the Jews. There were often two of theſe mounds of equal height in the ſame incloſure; ſuch as are deſcribed by Joſephus at Machærus near ſome warm fountains. He mentions here a cavern and a rock; [10] σπηλαιον—τη πετρα πρὸς χωρη σκεπομενον· ταυτης ανωθεν ὡτανει μαζοι δυο ανεχωσιν, αλληλων ολιγῳ διεζωτες: *and above it two round hills like breaſts, at no great diſtance from each other.* To ſuch as theſe Solomon alludes, when he makes his beloved ſay, [11] *I am a wall, and my breaſts like towers.* Though the word חומה, Chumah, or Comah, be ge-

[8] Strabo. L. 16. p. 1080. Azara ſignified a treaſure.
[9] Strabo. L. 16. p. 1106.
[10] Bell. Jud. L. 7. p. 417.
[11] Canticles. C. 8. v. 10.

nerally rendered a wall ; yet I ſhould think that in this place it ſignified the ground, which the wall ſurrounded : an incloſure ſacred to Cham, the Sun, who was particularly worſhiped in ſuch places. The Mizraïm called theſe hills Typhon, and the cities, where they were erected, Typhonian. But as they ſtood within incloſures ſacred to Chom, they were alſo ſtiled Choma. This, I imagine, was the meaning of the term in this place, and in ſome others; where the text alludes to a different nation, and to a foreign mode of worſhip. In theſe temples the Sun was principally adored, and the rites of fire celebrated : and this ſeems to have been the reaſon, why the judgment denounced againſt them is uniformly, that they ſhall be deſtroyed by fire. If we ſuppoſe Comah to mean a mere wall, I do not ſee why fire ſhould be ſo particularly deſtined againſt a part, which is the leaſt combuſtible. The Deity ſays, [12] *I will kindle a fire in the wall of Damaſcus.* [13] *I will ſend a fire on the wall of Gaza.* [14] *I will ſend a fire on the wall of Tyrus.* [15] *I will kindle a* [16] *fire in the wall of Rabbah.* As the crime, which brought down this curſe, was idolatry, and the term uſed in all theſe inſtances is Chomah ; I ſhould think that it related to a temple of Chom, and his high places, called by the Greeks λοφοι μαϛοειδεις : and to theſe the ſpouſe of Solomon cer-

[12] Jeremiah. C. 49. v. 27.

[13] Amos. C. 1. v. 7.

[14] Amos. C. 1. v. 10.

[15] Amos. C. 1. v. 14.

[16] It is remarkable, that in many of the very ancient temples there was a tradition of their having ſuffered by lightning.

tainly

tainly alludes, when ſhe ſays, εγω τειχος, και οι μαζοι μου ὡς πυργοι. This will appear from another paſſage in Solomon, where he makes his beloved ſay, [17] *We have a little ſiſter, and ſhe hath no breaſts. If ſhe be a Comah, we will build upon her a palace of ſilver.* A palace cannot be ſuppoſed to be built upon a wall; though it may be incloſed with one. The place for building was a Comah, or eminence. It is ſaid of Jotham king of Judah, that [18] *on the wall of Ophel he built much.* Ophel is literally Pytho Sol, the Ophite Deity of Egypt and Canaan. What is here termed a wall, was a Comah, or high place, which had been of old erected to the ſun by the Jebuſites. This Jotham fortified, and turned it to advantage; whereas before it was not uſed, or uſed for a bad purpoſe. The ground ſet apart for ſuch uſe was generally oval; and towards one extremity of the long diameter, as it were in the focus, were theſe mounds and towers erected. As they were generally royal edifices, and at the ſame time held ſacred; they were termed Tarchon, like Tarchonium in Hetruria: which by a corruption was in later times rendered Trachon, Τραχων. There were two hills of this denomination near Damaſcus; from whence undoubtedly the Regio Trachonitis received its name: [19] υπερκειναι δε αυτης (Δαμασκου) δυο λεγομενοι Τραχωνες. Theſe were hills with towers, and muſt have been very fair to ſee to. Solomon takes notice of a hill of this ſort upon [20] *Lebanon*,

[17] Canticles. C. 8. v. 8.
[18] 2 Chron. C. 27. v. 3.
[19] Strabo. L. 16. p. 1096.
[20] Canticles. C. 7. v. 4.

looking

looking toward Damaſcus; which he ſpeaks of as a beautiful ſtructure. The term Trachon ſeems to have been ſtill farther ſophiſticated by the Greeks, and expreſſed Δρακων, Dracon: from whence in great meaſure aroſe the notion of treaſures being guarded by [21] Dragons. We read of the gardens of the Heſperides being under the protection of a ſleepleſs ſerpent: and the golden fleece at Colchis was entruſted to ſuch another guardian; of which there is a fine deſcription in Apollonius.

[22] Πυργες εισοψεθε Κυταιος Αιηταο,
Αλσος τε σκιοεν Αρεος, τοθι κωας επ' ακρης
Πεπταμενον φηγοιο Δρακων, τερας αινον ιδεσθαι,
Αμφις οπιπτευει δεδοκημενος· ουδε οι ημαρ,
Ου κνεφας ηδυμος ὑπνος αναιδεα δαμναται οσσε.

Nonnus often introduces a dragon as a protector of virginity; watching while the damſel ſlumbered, but ſleepleſs itſelf: [23] Ὑπναλεης αγρυπνον οπιπτευτηρα κορειης: and in another place he mentions [24] Φερεσον εχεις απελεθερον Οφιν. Such a one guarded the nymph Chalcomeda, [25] Παρθενικης αγαμοιο βοηθοος. The Goddeſs Proſerpine had two [26] dragons to protect her, by the appointment of her mother Demeter.

[21] Pervenit ad Draconis ſpeluncam ultimam,
Cuſtodiebat qui theſauros abditos. Phædrus. L. 4. Fab. 18.
See Macrobius. Saturn. L. 1. c. 20. of dragons guarding treaſures.
[22] Apollonius Rhodius. L. 2. v. 405.
[23] Nonni Dionyſiaca. L. 14. p. 408.
[24] Nonni Dionyſ. L. 33. p. 840.
[25] Nonni Dionyſ. L. 35. p. 876.
[26] Nonni Dionyſ. L. 6. p. 186.

Such are the poetical repreſentations: but the hiſtory at bottom relates to ſacred towers, dedicated to the ſymbolical worſhip of the ſerpent; where there was a perpetual watch, and a light ever burning. The Titans, Τιτανες, were properly Titanians; a people ſo denominated from their worſhip, and from the places, where it was celebrated. They are, like Orion and the Cyclopians, repreſented as gigantic perſons: and they were of the ſame race, the children of Anak. The Titanian temples were ſtately edifices, erected in Chaldea, as well as in lower Egypt, upon mounds of earth, λοφοι μαζοειδεις, and ſacred to Hanes; Τιτανις, and Τιτανες are compounds of Tit-Hanes; and ſignify literally μαζος ἡλιε, the conical hill of Orus. They were by their ſituation ſtrong, and probably made otherwiſe defenſible.

In reſpect to the legends about dragons, I am perſuaded that the ancients ſometimes did wilfully miſrepreſent things, in order to increaſe the wonder. Iphicrates related, that in Mauritania there were dragons of ſuch extent, that graſs grew upon their backs: [27] Δρακοντας τε λεγει μεγαλες, ὡζε και ποαν επιπεφυκεναι. What can be meant under this repreſentation but a Dracontium, within whoſe precincts they encouraged verdure? It is ſaid of Taxiles, a mighty prince in India, and a rival of Porus, that, upon the arrival of Alexander the Great, he ſhewed him every thing that was in his country curious, and which could win the attention of a foreigner. Among other things he carried him to ſee a

[27] Strabo. L. 17. p. 1183.

Dragon,

[28] Dragon, which was ſacred to Dionuſus; and itſelf eſteemed a God. It was of a ſtupendous ſize, being in extent equal to five acres; and reſided in a low deep place, walled round to a great height. The Indians offered ſacrifices to it: and it was daily fed by them from their flocks and herds; which it devoured at an amazing rate. In ſhort my author ſays, that it was treated rather as a tyrant, than a benevolent Deity. Two Dragons of the like nature are mentioned by [29] Strabo; which are ſaid to have reſided in the mountains of Abiſares, or Abioſares in India: the one was eighty cubits in length, the other one hundred and forty. Similar to the above is the account given by Poſidonius of a ſerpent, which he ſaw in the plains of *Macra*, a region in Syria; and which he ſtiles [30] *δρακοντα πεπτωκοτα νεκρον*. He ſays, that it was about an acre in length; and of a thickneſs ſo remarkable, as that two perſons on horſeback when they rode on the oppoſite ſides, could not ſee one another. Each ſcale was as

[28] Εν δε τοις εδειξε και ζωον υπερφυες, Διονυσε αγαλμα, ᾧ Ινδοι εθυον. Δρακων ην, μηκος πενταπλεθρον· ετρεφετο δε εν χωριῳ κοιλῳ, εν κρημνῳ βαθει, τειχει ὑψηλῳ ὑπερ των ακρων περιβεβλημενος· και απλισκε τας Ινδων αγελας. κτλ. Maximus Tyr. Differt. 8. C. 6. p. 85.

[29] Strabo. L. 15. p. 1022.

[30] Μακρα πεδιον. Εν τουτῳ δε Ποσειδωνιος ἱστορει τον Δρακοντα πεπτωκοτα ὁραθηναι νεκρον, μηκος σχεδον τι και πλεθριαιον, παχος δε, ὡσθ' ἱππεας ἑκατερωθεν παρατανταs αλληλες μη καθορᾶν· χασμα δε, ὡς' εφιππον δεξασθαι, της δε φολιδος λεπιδα ἑκαστην ὑπεραιρεσθαι θυρεε. Strabo. L. 16. p. 1095. The epithet *πεπτωκως* could not properly be given to a ſerpent: but to a building decayed, and in ruins nothing is more applicable. A ſerpent creeps upon its belly, and is even with the ground, which he goes over; and cannot fall lower. The moderns indeed delineate dragons with legs: but I do not know that this was cuſtomary among the ancients.

big

big as a ſhield: and a man might ride in at its mouth. What can this deſcription allude to, this δρακων πεπτωκως, but the ruins of an ancient Ophite temple; which is repreſented in this enigmatical manner to raiſe admiration? The plains of Macra were not far from Mount Lebanon, and Hermon; where the Hivites reſided; and where ſerpent-worſhip particularly prevailed. The Indian Dragon above mentioned ſeems to have been of the ſame nature. It was probably a temple, and its environs; where a ſociety of prieſts reſided, who were maintained by the public; and who worſhiped the Deity under the ſemblance of a ſerpent. Tityus muſt be ranked among the monſters of this claſs. He is by the Poets repreſented as a ſtupendous being, an earthborn giant;

[31] Terræ omniparentis alumnum,
——per tota novem cui jugera corpus
Porrigitur.

By which is meant, that he was a tower, erected upon a conical mount of earth, which ſtood in an encloſure of nine acres. He is ſaid to have a vulture preying upon his heart, or liver; immortale jecur tondens. The whole of which hiſtory is borrowed from Homer, who mentions two vultures engaged in tormenting him.

[32] Και Τιτυον ειδον Γαιης εριηυδεος υιον,

[31] Virgil. Æneis. L. 6. v. 595.
[32] Homer. Odyſſ. L. Λ. v. 575.
Quintus Calaber ſtiles him πελυπελεθρος.
Πελυπελεθρος εκειτο κατα χθονος ευρυπεδοιο. L. 3. v. 395.
Τιτυον μεγαν, ὃν ῥ' ετεκεν γε
Δι' Ἐλαρῃ, θρεψεν δε και αψ ελοχευσατο Γαια.
Apollon. Rhodius. L. 1. v. 761.

Κειμενον εν δαπεδῳ· ὁδ' επ' εννεα κειτο πελεθρα·
Γυπε δε μιν ἑκατερθε παρημενοι ηπαρ εκειρον,
Δερτρον εσω δυνοντες, ὁδ' ουκ απαμυνετο χερσι.

The ſame ſtory is told of Prometheus, who is ſaid to have been expoſed upon Mount Caucaſus near Colchis; with this variation, that an eagle is placed over him, preying upon his heart. Theſe ſtrange hiſtories are undoubtedly taken from the ſymbols and devices, which were carved upon the front of the ancient Amonian temples; and eſpecially thoſe of Egypt. The eagle, and the vulture, were the inſignia of that country: whence it was called Ai-Gupt, and [33] Aetia, from Ait and Gupt, which ſignified an eagle and vulture. Ait was properly a title of the Deity, and ſignified heat: and the heart, the center of vital heat, was among the Egyptians ſtiled [34] Ait: hence we are told by [35] Orus Apollo, that a heart over burning coals was an emblem of Egypt. The Amonians dealt much in hieroglyphical repreſentations. Nonnus mentions one of this ſort, which ſeems to have been a curious emblem of the Sun. It was engraved upon a jaſper, and worn for a bracelet. Two ſerpents entwined together, with their heads different ways, were depicted in a ſemicircular manner round the extreme part of the gem. At

[33] Αιγυπτος — εκληθη Μυσαρα — και Αερια, και Ποταμιτις, και ΑΕΤΙΑ, απο τινος Ινδε Αετε. Stephanus Byzant.

Euſtathius mentions, Και Αετια, απο τινος Ινδε Αετε. κτλ. In Dionyſium. V. 239. p. 42.

[34] Orus Apollo ſtiles it in the Ionian manner Ηθ. L. 1. c. 7. p. 10. Τοδε Ηθ καρδιαν.

[35] Αιγυπτον δε γραφοντες, θυμιατηριον καιομενον ζωγραφεσι, και επανω καρδιαν. L. 1. c. 22. p. 38. It alſo ſignified an eagle.

the

the top between their heads was an eagle; and beneath a ſacred carriage, called Cemus.

[35] Αιετος ην χρυσειος, ὰτε πλατυν ηερα τεμνων,
Ορθος, εχιδναιων διδυμων μεσσηγυ καρηνων,
Ὑψιφανης πτερυγων πισυρων τετραζυγι κημῳ.
Τῃ μεν ξανθος ιασπις επετρεχε.

The hiſtory of Tityus, Prometheus, and many other poetical perſonages, was certainly taken from hieroglyphics miſunderſtood, and badly explained. Prometheus was worſhiped by the Colchians as a Deity; and had a temple and high place, called [36] Πετρα Τυφαονια, upon Mount Caucaſus: and the device upon the portal was Egyptian, an eagle over a heart. The magnitude of theſe perſonages was taken from the extent of the temple incloſures. The words, per tota novem cui jugera corpus Porrigitur, relate to a garden of ſo many acres. There were many ſuch incloſures, as I have before taken notice: ſome of them were beautifully planted, and ornamented with pavilions and fountains, and called Paradiſi. One of this ſort ſtood in Syria upon the river [37] Typhon, called afterwards Orontes. Places of this nature are alluded to under the deſcription of the gardens of the Heſperides, and Alcinous; and the gardens of Ado-

[35] See the whole in Nonnus. L. 5. p. 148. It ſeems to have been a winged machine, which is called Κημος, from Cham the Sun. Hence the notion of the chariot of the Sun, and horſes of the ſame.

[36] Καυκασῳ εν κνημοισι, Τυφαονιη ὁτε πετρη. Apollonius Rhodius. L. 2. v. 1214.

[37] Typhon was a high place; but repreſented as a Giant, and ſuppoſed to be thunderſtruck here, near the city Antioch. Strabo. L. 16. p. 1090. Here was Νυμφαιων, σπηλαιον τι ἱερον. P. 1091.

nis. Such were thoſe at Phaneas in Paleſtine; and thoſe beautiful gardens of Daphne upon the Orontes above mentioned; and in the ſhady parts of Mount Libanus. Thoſe of Daphne are deſcribed by Strabo, who mentions, [38] Μεγα τε και συνηρεφες αλσος, διαῤῥεομενον πηγαιοις ὑδασιν· εν μεσῳ δε Ασυλον τεμενος, και νεως Απολλωνοι και Αρτεμιδος. *There was a fine wide extended grove, which ſheltered the whole place; and which was watered with numberleſs fountains. In the centre of the whole was a ſanctuary and aſylum, ſacred to Artemis and Apollo.* The Groves of Daphne upon the mountains Heræi in Sicily, and the garden and temple at bottom were very noble; and are finely deſcribed by [39] Diodorus.

I have taken notice that the word δρακων, draco, was a miſtake for Tarchon, Ταρχων: which was ſometimes expreſſed Τραχων; as is obſervable in the Trachones at Damaſcus. When the Greeks underſtood that in theſe temples people worſhiped a ſerpent Deity, they concluded that Trachon was a ſerpent: and hence came the name of Draco to be appropriated to ſuch an animal. For the Draco was an imaginary being, however afterwards accepted and underſtood. This is manifeſt from Servius, who diſtributes the ſerpentine ſpecies into three tribes; and confines the Draco ſolely to temples: [40] Angues aquarum ſunt, ſerpentes terrarum,

[38] Strabo. L. 16. p. 1089. He mentions a place near the fountains of the river Orontes called Paradiſos: Μεχρι και των τε Οροντε πηγων, αἱ πλησιον τε τε Λιβανε ὑ τε Παραδεισε. Strabo. L. 16. p. 1096.

[39] Diodorus Siculus. L. 4. p. 283.

[40] Servii Comment. in Virgil. Æneid. L. 2. v. 204.

Dra-

Dracones templorum. That the notion of ſuch animals took its riſe from the temples of the Syrians and Egyptians, and eſpecially from the Trachones, Τραχωνες, at Damaſcus, ſeems highly probable from the accounts above: and it may be rendered ſtill more apparent from Damaſenus, a ſuppoſed hero, who took his name from the city Damaſene, or Damaſcus. He is repreſented as an earthborn giant, who encountered two dragons: [41] Και χθονος απλετον υια, δρακοντοφονον Δαμασηνα. One of the monſters, with which he fought, is deſcribed of an enormous ſize, πεντηκονταπελεθρος Οφις, *a ſerpent in extent of fifty acres:* which certainly, as I have before inſinuated, muſt have a reference to the grove and garden, wherein ſuch Ophite temple ſtood at Damaſcus. For the general meaſurement of all theſe wonderful beings by [42] jugera or acres proves that ſuch an eſtimate could not relate to any thing of ſolid contents; but to an encloſure of that ſuperficies. Of the ſame nature as theſe was the gigantic perſonage, ſuppoſed to have been ſeen at Gades by Cleon Magneſius. He made, it ſeems, no doubt of Tityus and other ſuch monſters having exiſted. For being at Gades, he was ordered to go upon a certain expedition by Hercules: and upon his return to the iſland, he ſaw upon the ſhore a huge ſeam-an, who had been thunderſtruck, and lay ex-

[41] Nonni Dionyſ. L. 25. p. 668.

[42] Tot jugera ventre prementem. Ovid of the Pytho of Parnaſſus. Met. L. 1. v. 459.

See Pauſanias. L. 10. p. 695. He ſays, the extent related to the place, ενθα ὁ Τιτυος ετεθη.

tended.

tended upon the ground: [43] τουτον πλεθρα μεν πεντε μαλιϛα επεχειν; *and his dimenſions were not leſs than five acres.* So Typhon, Caanthus, Orion, are ſaid to have been killed by lightning. Orpheus too, who by ſome is ſaid to have been torn to pieces by the Thracian women, by others is repreſented as ſlain by the bolt of Jupiter: and his epitaph imports as much.

[44] Θρηϊκα χρυσολυρην τηδ' Ορφεα Μουσαι εθαψαν,
Ὀν κτανεν ὑψιμεδων Ζευς ϕολοεντι βελει.

All theſe hiſtories relate to ſacred incloſures; and to the worſhip of the ſerpent, and rites of fire, which were practiſed within them. Such an incloſure was by the Greeks ſtiled [45] τεμενος, and the mound or high place ταφος and τυμβος; which had often a tower upon it, eſteemed a ſanctuary and aſylum. Lycophron makes Caſſandra ſay of Diomedes, [46] ΤΥΜΒΟΣ δ' αυτον εκσωσει: *the temple, to which he ſhall fly, ſhall ſave him.* In proceſs of time both the word τυμβος, as well as ταφος, were no longer taken in their original ſenſe; but ſuppoſed uniformly to have been places of ſepulture. This has turned many temples into tombs: and the Deities, to whom they were ſacred, have been repreſented as

[43] Ὡς δε αυθις επανηκειν (τον Κλεοιτα) ες τα Γαδειρα, ανδρα ευρειν θαλασσιον ΕΚΠΕΠΤΩΚΟΤΑ ες την γην· τουτον πλεθρα μεν πεντε μαλιϛα επεχειν, κεραυνωθεντα δε ὑπο τω θεω καιεσθαι. Pauſan. L. 10. p. 806.

[44] Diogenes Laertius. Procem. P. 5.

[45] Τεμενος· ἱερον χωριον αφωρισμενον Θεῳ. Scholia in Homer. Il. L. Γ. v. 696. Και τεμενος περιπυϛον Αμυκλαιοιο Κανωβω. Dionyſius. Περιηγης. V. 13. Ασυλον τεμενος at Daphne upon the Orontes. See above. P. 428.

[46] Lycophron. V. 613.

there buried. There was an Orphic Dracontium at Leſbos; where a ſerpent was ſuppoſed to have been going to devour the remains of Orpheus: and this temple being of old ſtiled Petra, it was fabled of the ſerpent, that he was turned into ſtone.

[47] Hic ferus expoſitum peregrinis anguis arenis
Os petit, et ſparſos ſtillanti rore capillos.
Tandem Phœbus adeſt: morſuſque inferre parantem
Arcet; et in lapidem rictus ſerpentis apertos
Congelat; et patulos, ut erant, indurat hiatus.

All the poetical accounts of heroes engaging with dragons have ariſen from a miſconception about theſe towers and temples; which thoſe perſons either founded, or elſe took in war. Or if they were Deities, of whom the ſtory is told; theſe buildings were erected to their honour. But the Greeks made no diſtinction. They were fond of Heroiſm; and interpreted every ancient hiſtory according to their own prejudices: and in the moſt ſimple narrative could find out a martial atchievement. No colony could ſettle any where, and build an Ophite temple, but there was ſuppoſed to have been a contention between a hero and a dragon. Cadmus, as I have ſhewn, was deſcribed in conflict with ſuch a one near Thebes; whoſe teeth he ſowed in the earth:

[48] οδοντας
Αονιοιο δρακοντος, ὁν ωγυγιη ενι Θηβῃ

[47] Ovid. Metamorph. L. 11. V. 56.
[48] Apollonius Rhodius. L. 3. v. 1176.

Καδμος,

Καδμος, ὁτ' Ευρωπην διζημενος εισαφικανε,
Πεφνε.

Serpents are ſaid to have infeſted [49] Cyprus, when it was occupied by its firſt inhabitants: and there was a fearful dragon in the iſle of [50] Salamis. The Python of Parnaſſus is well known, which Apollo was ſuppoſed to have ſlain, when he was very young: a ſtory finely told by Apollonius.

[51] Ὡς ποτε πετραιη ὑπο δειραδι Παρνησσοιο
Δελφυνην τοξοισι πελωριον εξεναριξε,
Κουρος εων ετι γυμνος, ετι πλοκαμοισι γεγηθως.

After all, this dragon was a ſerpent temple; a tumbos, τυμβος, formed of earth, and eſteemed of old oracular. To this Hyginus bears witneſs. [52] Python, Terræ filius, Draco ingens. Hic ante Apollinem ex oraculo in monte Parnaſſo reſponſa dare ſolitus eſt. Plutarch ſays, that the diſpute between Apollo and the Dragon was about the privilege of the place. [53] Οι Δελφων θεολογοι νομιζουσιν ενταυθα ποτε περι οφιν τω Θεω περι του χρηστηριου μαχην γενεσθαι. From hence we may perceive, that he was in reality the Deity of the temple; though the Greeks made an idle diſtinction: and he was treated with divine honours. [54] Πυθοι μεν ουν ὁ Δρακων ὁ Πυθιος θρησκευεται, και του Οφεως ἡ παννυχις καταγγελλεται

[49] Βη δ' επ' εραν Διας φευγων οφιωδεα Κυπρον.
Parthenius, as corrected by Voſſius. See Notes to Pompon. Mela. P. 391.
[50] Lycophron. V. 110.
[51] Apollonius Rhodius. L. 2. v. 707.
[52] Hyginus. Fab. 140.
[53] Plutarch de Oraculorum defectu. V. 1. p. 417.
[54] Clemens Alexand. Cohort. P. 29.

Πυθια.

Πυθια. It is ſaid moreover, that the ſeventh day was appointed for a feſtival in the temple, and celebrated with a Pæan to the [55] ſerpent.

We often read of virgins, who were expoſed to dragons, and ſea-monſters; and of dragons, which laid waſte whole provinces, till they were at length by ſome perſon of proweſs encountered, and ſlain. Theſe hiſtories relate to women, who were immured in towers by the ſea-ſide; and to Banditti, who got poſſeſſion of theſe places, from whence they infeſted the adjacent country. The [56] author of the Chronicon Paſchale ſuppoſes, that Andromeda, whom the Poets deſcribe as chained to a rock, and expoſed to a ſea-monſter, was in reality confined in a temple of Neptune, a Petra of another ſort. Theſe dragons are repreſented as ſleepleſs; becauſe in ſuch places there were commonly lamps burning, and a watch maintained. In thoſe more particularly ſet apart for religious ſervice, there was a fire, which never went out.

[57] Irreſtincta focis ſervant altaria flammas.

The dragon of Apollonius is ever watchful.

Ουδε οι ημαρ,
Ου κνεφας ηδυμος υπνος αναιδεα δαμναται οσσε.

What the Poet ſtiles the eyes of the Dragon, were undoubtedly windows in the upper part of the building, through which the fire appeared. Plutarch takes notice, that in the

[55] Prolegomena to the Pyth. Odes of Pindar.
[56] P. 39.
[57] Silius Ital. L. 3. v. 29.

temple of Amon, there was a [58] light continually burning. The like was obſervable in other temples of the [59] Egyptians. Pauſanias mentions the lamp of Minerva [60] Polias at Athens, which never went out: the ſame cuſtom was kept up in moſt of the [61] Prutaneia. The Chaldeans and Perſians had ſacred hearths; on which they preſerved a [62] perpetual fire. In the temple of [63] Apollo Carneus at Cyrene the fire upon the altar was never ſuffered to be extinguiſhed. A like account is given by Said Ebn Batrick of the ſacred fire, which was preſerved in the great temple at [64] Aderbain in Armenia. The Nubian Geographer mentions a nation in India, called [65] Caimachitæ, who had large Puratheia, and maintained a perpetual fire. According to the Levitical law, a conſtant fire was to be kept up upon the altar of God. [66] *The fire ſhall be ever burning upon the altar: it ſhall never go out.*

From what has preceded, we may perceive, that many perſonages have been formed out of places. And I cannot

[58] Λυχνον ασβεστον. Plutarch de Defect. Orac. Vol. 1. p. 410.

[59] Porphyr. de Abſtinentiâ. L. 2.

[60] L. 1. p. 63.

[61] Το δε λυχνιον εν Πρυτανειῳ. Theoc. Idyll. 21. v. 36.

Πυρος τε φεγγος αφθιτον κεκλημενον. Æſch. Χοηφοροι. V. 268.

[62] See Hyde Relig. Vet. Perſarum: and Stanley upon the Chaldäic religion.

[63] Αει δε τοι αενaον πυρ. Callimach. Hymn to Apollo. V. 84.

[64] Vol. 2. P. 84.

[65] Clima. 4. p. 213.

[66] Leviticus. c. 6. v. 13. Hence the ξυλεφορια; a cuſtom, by which the people were obliged to carry wood, to repleniſh the fire when decaying.

help ſuſpecting much more of ancient hiſtory, than I dare venture to acknowledge. Of the mythic age I ſuppoſe almoſt every circumſtance to have been imported, and adopted; or elſe to be a fable. I imagine, that Chiron, ſo celebrated for his knowledge, was a mere perſonage formed from a tower, or temple, of that name. It ſtood in Theſſaly; and was inhabited by a ſet of prieſts, called Centauri. They were ſo denominated from the Deity, they worſhiped, who was repreſented under a particular form. They ſtiled him Cahen-Taur: and he was the ſame as the Minotaur of Crete, and the Tauromen of Sicilia; conſequently of an emblematical and mixed figure. The people, by whom this worſhip was introduced, were many of them Anakim; and are accordingly repreſented as of great ſtrength and ſtature. Such perſons among the people of the eaſt were ſtiled [67] Nephelim: which the Greeks in after times ſuppoſed to relate to νεφελη, a cloud. In conſequence of this, they deſcribed the Centaurs as born of a cloud: and not only the Centaurs, but Ixion, and others, were reputed of the ſame original. The chief city of the Nephelim ſtood in Theſſaly, and is mentioned by [68] Palæphatus: but through the miſconceptions of his countrymen it was expreſſed Νεφελη, Nephele, a cloud. The Grecians in general were of this race; as will be abundantly ſhewn. The Scholiaſt upon Lycophron men-

[67] It is ſaid in the Scriptures, that *there were giants in the earth in thoſe days; and alſo after that.* Geneſis. c. 6. v. 4. The word in the original for giants is Nephelim.

[68] C. 2: p. 6.

tions, that the deſcendants of Hellen were by a woman named Nephele, whom Athamas was ſuppoſed to have married. [69] Αθαμας ὁ Αιολε τε Ἑλληνος παις εκ Νεφελης γενναι Ἕλλην, και Φριξον. The author has made a diſtinction between Helle, and Hellen; the former of which he deſcribes in the feminine. By Phrixus is meant Φρυξ, Phryx, who paſſed the Helleſpont, and ſettled in Aſia minor. However obſcured the hiſtory may be, I think the purport of it is plainly this, that the Hellenes, and Phrygians were of the Nephelim or Anakim race. Chiron was a temple, probably at Nephele in Theſſalia, the moſt ancient ſeat of the Nephelim. His name is a compound of Chir-On, in purport the ſame as Kir-On, the tower and temple of the Sun. In places of this ſort people uſed to ſtudy the heavenly motions: and they were made uſe of for ſeminaries, where young people were inſtructed; on which account they were ſtiled παιδοτροφοι. Hence Achilles was ſuppoſed to have been taught by [70] Chiron, who is reported to have had many diſciples. They are enumerated by Xenophon in his treatiſe upon hunting, and amount to a large number. [71] Εγενοντο αυτω μαθηται κυνηγεσιων τε, και ἑτερων καλων, Κεφαλος, Ασκληπιος, Μελανιων, Νεσωρ, Αμφιαραος, Πηλευς, Τελαμων, Μελεαγρος, Θησευς, Ἱππολυτος, Παλαμηδης, Οδυσσευς, Μενεσθευς, Διομηδης, Καστωρ, Πολυδευκης, Μαχαων, Ποδαλειριος; Αντιλοχος, Αινειας, Αχιλλευς. Jaſon is by Pindar made to

[69] V. 22.
[70] Orphic. Argonaut. V. 395.
[71] De Venatione. P. 972.

ſay

ſay of himſelf, [72] Φαμι διδασκαλιαν Χειρωνος οισειν: and the ſame circumſtance is mentioned in another place; [73] Κρονιδᾳ δε τραφεν Χειρωνι δωκαν (Ιασονα). Theſe hiſtories could not be true of Chiron as a perſon: for, unleſs we ſuppoſe him to have been, as the Poets would perſuade us, of a different ſpecies from the reſt of mankind, it will be found impoſſible for him to have had pupils in ſuch different ages. For not only Æſculapius, mentioned in this liſt, but Apollo likewiſe learnt of him the medicinal arts. [74] Ασκληπιος και Απολλων παρα Χειρωνι τῳ Κενταυρῳ ιαδαι διδασκονται. Xenophon indeed, who was aware of this objection, ſays, that the term of Chiron's life was ſufficient for the performance of all, that was attributed to him: [75] Ὁ Χειρωνος βιος πασιν εξηρκει· Ζευς γαρ και Χειρων αδελφοι: but he brings nothing in proof of what he alledges. It is moreover incredible, were we to ſuppoſe ſuch a being as Chiron, that he ſhould have had pupils from ſo many different [76] countries. Beſides many of them, who are mentioned, were manifeſtly ideal perſonages. For not to ſpeak of Cephalus and Caſtor, Apollo was a Deity; and Æſculapius was the [77] like: by ſome indeed eſteemed the ſon of the former; by others introduced rather as a title, and

[72] Pyth. Ode 4. p. 244.

[73] Ibid. p. 246.

[74] Juſtin. Martyr de Monarchiâ. P. 42.

[75] De Venat. P. 972.

[76] Æſculapius was of Egypt. Cephalus is ſaid to have lived in the time of Cecrops αυτοχθων: or, as ſome ſay, in the time of Erectheus; many centuries before Antilochus and Achilles, who were at the ſiege of Troy.

[77] Æſculapius was the Sun. Euſeb. Præp. Evang. L. 3. p. 112.

annexed

annexed to the names of different Gods. Ariſtides uſes it as ſuch in his invocation of [78] Hercules: Ιω, Παιαν, Ἡρακλες, Ασκληπιε: and he alſo ſpeaks of the temple of Jupiter Æſculapius, Διος Ασκληπιε νεως. It was idle therefore in the Poets to ſuppoſe that theſe perſonages could have been pupils to Chiron. Thoſe, that were inſtructed, whoever they may have been, partook only of Chironian education; and were taught in the ſame kind of academy: but not by one perſon, nor probably in the ſame place. For there were many of theſe towers, where they taught aſtronomy, muſic, and other ſciences. Theſe places were likewiſe courts of judicature, where juſtice was adminiſtered: whence Chiron was ſaid to have been φιλοφρονεων, και δικαιοτατος:

[79] Ὃν Χειρων εδιδαξε δικαιοτατος Κενταυρων.

The like character is given of him by Hermippus of Berytus.

[80] Ὅυτος

Εις τε δικαιοσυνην θνητων γενος ηγαγε, δειξας
Ὅρκον, και θυσιας ἱλαρας, και σχηματ' Ολυμπε.

Right was probably more fairly determined in the Chironian temples, than in others. Yet the whole was certainly attended with ſome inſtances of cruelty: for human ſacrifices are mentioned as once common, eſpecially at Pella in Theſſaly; where if they could get a perſon, who was an Achean

[78] Oratio in Herculem. Vol. 1. p. 64. Oratio in Æſculapium. P. 67.
[79] Homer. Iliad. Λ. V. 831.
[80] Clemens Alexand. Strom. L. 1. p. 361.

by

by birth, they uſed to offer him at the altars of Peleus and [81] Chiron.

There were many edifices denominated Chironian, and ſacred to the Sun. Charon was of the ſame purport, and etymology; and was ſacred to the ſame Deity. One temple of this name, and the moſt remarkable of any, ſtood oppoſite to Memphis on the weſtern ſide of the Nile. It was near the ſpot, where moſt people of conſequence were buried. There is a tower in this province, but at ſome diſtance from the place here ſpoken of, called [82] Kiroon at this day. As Charon was a temple near the catacombs, or place of burial; all the perſons, who were brought to be there depoſited, had an offering made on their account, upon being landed on this ſhore. Hence aroſe the notion of the fee of Charon, and of the ferryman of that name. This building ſtood upon the banks of a canal, which communicated with the Nile: but that, which is now called Kiroon, ſtands at ſome diſtance to the weſt, upon the lake [83] Mœris; where only the kings of Egypt had a right of ſepulture. The region of the catacombs was called the Acheronian and [84] Acheruſian plain, and likewiſe the Elyſian: and the ſtream, which ran by it, had the name of Acheron. They are often alluded to by Homer, and other Poets, when they treat of the region of

[81] Μονίμος δε ἱστορει, εν τη των θαυμασιων συναγωγη, εν Πελλη της Θετταλιας Αχαιον ανθρωπον Πηλει και Χειρωνι καταθυεσθαι. Clementis Cohort. P. 36.

[82] Pocock's Travels. V. 1. p. 65.

[83] Pocock's Travels. Ibid.

[84] Παρα την λιμνην την καλεμενην Αχερεσιαν. Diodorus Sic. L. 1. p. 86.

departed

departed ſouls. The Amonians conferred theſe names upon other places, where they ſettled, in different parts of the world. They are therefore to be met with in [85] Phrygia, [86] Epirus, [87] Hellas, [88] Apulia, [89] Campania, and other countries. The libri [90] Acherontii in Italy, mentioned by Arnobius, were probably tranſcripts from ſome hieroglyphical writings, which had been preſerved in the Acherontian towers of the Nile. Theſe were carried by Tages to Hetruria; where they were held in great veneration.

As towers of this ſort were ſeminaries of learning, Homer from one of them has formed the character of ſage Mentor; under whoſe reſemblance the Goddeſs of wiſdom was ſuppoſed to be concealed. By Mentor, I imagine, that the Poet covertly alludes to a temple of Menes. It is ſaid, that Homer in an illneſs was cured by one [91] Mentor, the ſon of Αλκιμος, Alcimus. The perſon probably was a Mentorian prieſt, who did him this kind office, if there be any truth in the ſtory. It was from an oracular temple ſtiled Mentor;

[85] In Phrygiâ—juxta ſpecus eſt Acheruſia, ad manes, ut aiunt, pervius. Mela. L. 1. c. 19. p. 100.

[86] River Acheron, and lake Acheruſia in Epirus. Pauſan. L. 1. p. 40. Strabo. L. 7. p. 499. Thucydides. L. 1. p. 34.

[87] Near Corinth Acheruſia. Pauſan. L. 2. p. 196.

In Elis Acheron. Strabo. L. 8. p. 530.

[88] Celſæ nidum Acherontiæ. Horat. L. 3. Ode. 4. v. 14.

[89] Near Avernus. In like manner there were πεδια Ηλυσια in Egypt, Meſſenia, and in the remoter parts of Iberia. See Plutarch in Sertorio, and Strabo. L. 3. p. 223.

[90] Alſo Libri Tarquitiani Aruſpicum Hetruſcorum; ſo denominated from Tarcuſhan. Marcellinus. L. 25. c. 2. p. 322.

[91] Herodot. Vit. Hom. C. 3.

and

and Man-Tor, that the ſacred cakes had the name of Amphimantora. [92] Αμφιμαντορα, αλφιτα μελιτι δεδευμενα.

Caſtor, the ſuppoſed diſciple of Chiron, was in reality the ſame as Chiron; being a ſacred tower, a Chironian edifice, which ſerved both for a temple and Pharos. As theſe buildings for the moſt part ſtood on ſtrands of the ſea, and promontories; Caſtor was eſteemed in conſequence of it a tutelary Deity of that element. The name ſeems to be a compound of Ca-Aſtor, the temple or place of Aſtor; who was rendered at different times Aſterius, Aſterion, and Aſtarte. Ca-Aſtor was by the Greeks abbreviated to Caſtor; which in its original ſenſe I ſhould imagine betokened a fire-tower: but the Greeks in this inſtance, as well as in innumerable others, have miſtaken the place and temple for the Deity, to whom it was conſecrated. The whole hiſtory of Caſtor and Pollux, the two Dioſcuri, is very ſtrange, and inconſiſtent. Sometimes they are deſcribed as two mortals of Lacedæmon, who were guilty of violence and rapine, and were ſlain for their wickedneſs. At other times they are repreſented as the two principal Deities; and ſtiled Dii Magni, Dii Maximi, Dii Potentes, Cabeiri. Mention is made by Pauſanias of the great regard paid to them, and particularly by the Cephalenſes. [93] Μεγαλους γαρ σφας οι ταυτη Θεους ονομαζουσιν. *The people there ſtile them by way of eminence the Great Gods.* There are altars extant, which are inſcribed [94] CASTORI ET POLLUCI DIIS MAGNIS.

[92] Heſychius.

[93] L. 1. p. 77.

[94] Fleetwood's Inſcript. P. 42.

In [95] Gruter is a Greek inſcription to the ſame purport. Γαιος Γαιϑ Αχαϱνευς Ἱεϱευς γενομενος Θεων Μεγαλων Διοσκοϱων Καβειϱων. But though Caſtor was enſhrined, as a God, he was properly a Tarchon, ſuch as I have before deſcribed; and had all the requiſites, which are to be found in ſuch buildings. They were the great repoſitories of treaſure; which people there entruſted, as to places of great ſecurity. The temple of Caſtor was particularly famous on this account, as we may learn from Juvenal:

[96] Æratâ multus in arcâ
Fiſcus, et ad vigilem ponendi Caſtora nummi.

The Deity, who was alluded to under the name of Caſtor, was the Sun: and he had ſeveral temples of that denomination in Laconia, and other parts of Greece. His rites were firſt introduced by people from Egypt, and Canaan. This we may infer among other circumſtances from the title of Anac being ſo particularly conferred on him and his brother Pollux: whence their temple was ſtiled Ανακειον in Laconia; and their feſtival at Athens ανακεια, anakeia. For Anac was a Canaanitiſh term of honour; which the Greeks changed to αναξ and [97] ανακτες. I have before mentioned, that in theſe places were preſerved the Archives of the cities, and provinces, in which they ſtood: and they were

[95] P. 319. n. 2.

[96] Sat. 14. v. 259.

[97] Pauſanias. L. 2. p. 161, 162.

There was a hill called Anakeion: Ανακειον· ορος, η των Διοσκϑρων Ἱϵρον. Suidas.

It is ſaid of the celebrated Polygnotus, that he painted τας εν τῳ ϑησαυρῳ και εν τῳ Ανακειῳ γραφας. Harpocration. The treaſury we may ſuppoſe to have been a part of the temple.

often

often made uſe of for courts of judicature, called πρυτανεια, and prætoria; whither the ancient people of the place reſorted, to determine about right and wrong. Hence it is that Caſtor and Pollux, two names of the ſame perſonage, were ſuppoſed to preſide over judicial affairs. This department does but ill agree with the general and abſurd character, under which they are repreſented: for what has horſemanſhip and boxing to do with law and equity? But theſe were miſtaken attributes, which aroſe from a miſapplication of hiſtory. Within the precincts of their temples was a parade for boxing and wreſtling; and often an Hippodromus. Hence aroſe theſe attributes, by which the Poets celebrated theſe perſonages:

[98] Καστορα θ' Ἱπποδαμον, και πυξ αγαθον Πολυδευκεα.

The Deity, originally referred to, was the Sun. As he was the chief Deity, he muſt neceſſarily have been eſteemed the ſuperviſor and arbitrator of all ſublunary things:

[99] Ηελιος, ὁς παντ' εφορᾳ, και παντ' επακουει.

On this account the ſame province of ſupreme judge was conferred on his ſubſtitute Caſtor, in conjunction with his brother Pollux: and they were accordingly looked upon as the conſervators of the rights of mankind. Cicero makes a noble appeal to them in his ſeventh oration againſt Verres; and enlarges upon the great department, of which they were preſumed to be poſſeſſed: at the ſame time mentioning the treaſures, which were depoſited in their temples. [100] Vos omnium rerum forenſium,

[98] Homer. Iliad. Γ. v. 237.

[99] Homer. Odyſſ. M. v. 323.

[100] Cicero in Verrem. Orat. 7. Sect. ult.

conſiliorum maximorum, legum, judiciorumque arbitri, et teſtes, celeberrimo in loco PRÆTORII locati, Caſtor et Pollux; quorum ex templo quæſtum ſibi iſte (Verres) et prædam maximam improbiſſime comparavit—teque, Ceres, et Libera—a quibus initia vitæ atque victûs, legum, morum, manſuetudinis, humanitatis exempla hominibus et civitatibus data ac diſpertita eſſe dicuntur. Thus we find that they are at the cloſe joined with Ceres, and Libera; and ſpoken of as the civilizers of the world: but their peculiar province was law and judicature.

Many inſtances to the ſame purpoſe might be produced; ſome few of which I will lay before the reader. Trophonius, like Chiron and Caſtor, was a ſacred tower; being compounded of Tor-Oph-On, Solis Pythonis turris, rendered Trophon, and Trophonius. It was an oracular temple, ſituated near a vaſt cavern: and the reſponſes were given by dreams. Tireſias, that ancient prophet, was an edifice of the ſame nature: and the name is a compound of Tor-Ees, and Tor-Aſis; from whence the Greeks formed the word Tireſias. He is generally eſteemed a diviner, or ſoothſayer, to whom people applied for advice: but it was to the temple that they applied, and to the Deity, who was there ſuppoſed to reſide. He was moreover ſaid to have lived nine ages: till he was at laſt taken by the Epigoni, when he died. The truth is, there was a tower of this name at Thebes, built by the Amonians, and ſacred to the God Orus. It ſtood nine ages, and was then demoliſhed. It was afterwards repaired, and made uſe of for a place of augury: and its ſituation

was

was close to the temple of Amon. [101] Θηβαιοις δε μετα τε Αμμωνος το Ιερον, οιωνοσκοπειον τε Τειρεσιε καλεμενον. Tireſias according to Apollodorus was the ſon of Eueres, [102] Ευηρης, or, according to the true Dorian pronunciation, Euares, the ſame as the Egyptian Uc Arez, the Sun. He is by Hyginus ſtiled [103] Eurimi filius; and in another place Eurii filius, Paſtor. Eurius, Eurimus, Euarez, are all names of the Sun, or places ſacred to him; but changed to terms of relation by not being underſtood. Tireſias is additionally ſtiled Paſtor; becauſe all the Amonian Deities, as well as their princes, were called Shepherds: and thoſe, who came originally from Chaldea, were ſtiled the children of Ur, or Urius.

By the ſame analogy we may trace the true hiſtory of Terambus, the Deity of Egypt, who was called the Shepherd Terambus. The name is a compound of Tor-Ambus, or Tor-Ambi, the oracular tower of Ham. He is ſaid to have been the ſon of Euſires, [104] Ευσειρε τε Ποσειδωνος; and to have come over, and ſettled in Theſſaly near mount Othrys. According to Antoninus Liberalis he was very rich in flocks; and a great muſician, and particularly expert in all paſtoral meaſure. To him they attributed the invention of the pipe. The meaning of the hiſtory is, I think, too plain, after what has preceded, to need a comment. It is fabled of him, that he was at laſt turned into a bird called Cerambis, or Cerambix.

[101] Pauſanias. L. 9. p. 741.
[102] Apollodorus. L. 3. p. 154.
[103] Hyginus. Fab. 68, and 75.
[104] Antonin. Liberalis Metamorph. c. 22.

Terambus

Terambus and Cerambis are both ancient terms of the ſame purport: the one properly expreſſed is Tor-Ambi; the other Cer-Ambi, the oracular temple of the Sun.

I have taken notice that towers of this ſort were the repoſitories of much treaſure; and they were often conſecrated to the Ophite Deity, called Opis and Oupis. It is the ſame, which Callimachus addreſſes by the title of [105] Ουπι, Ανασσ' ευωπι: and of whom Cicero ſpeaks, and ſtiles Upis: [106] quam Græci Upim paterno nomine appellant. The temple was hence called Kir-Upis; which the Grecians abridged to Γρυπες: and finding many of the Amonian temples in the north, with the device of a winged ſerpent upon the frontal, they gave this name to the hieroglyphic. Hence, I imagine, aroſe the notion of Γρυπες, or Gryphons; which, like the dragons abovementioned, were ſuppoſed to be guardians of treaſure, and to never ſleep. The real conſervators of the wealth were the prieſts. They kept up a perpetual fire, and an unextinguiſhed light in the night. From Kir Upis, the place of his reſidence, a prieſt was named Grupis; and from Kir-Uph-On, Gryphon. The Poets have repreſented the Grupes as animals of the ſerpentine kind; and ſuppoſed them to have been found in countries of the Arimaſpians, Alazonians, Hyperboreans, and other the moſt northern regions, which the Amonians poſſeſſed. In ſome of

[105] Hymn. in Dian. V. 204.

[106] Cicero de Nat. Deorum. L. 3. 23.

She is ſuppoſed to be the ſame as Diana. Καλεσι δε την Αρτεμιν Θρακες Βενδειαν, Κρητες δε Δικτυναν, Λακεδαιμονιοι δε Ουπιν. Palæphatus. C. 32. p. 78.

the temples women officiated, who were denominated from the Deity, they ſerved. The Scholiaſt upon Callimachus calls the chief of them Upis; and ſtiles her, and her aſſociates, Κορας [107] Ὑπερβορεας, Hyperborean young women. The Hyperboreans, Alazonians, Arimaſpians, were Scythic nations of the ſame family. All the ſtories about Prometheus, Chimæra, Meduſa, Pegaſus, Hydra, as well as of the Grupes, or Gryphons, aroſe in great meaſure from the ſacred devices upon the entablatures of temples.

[107] Scholia in Callimach. Hymn. in Dianam. V. 204.
Ὠπιν, και Ἑκαεργην—εκ των Ὑπερβορεων. Pauſan. L. 5. p. 392.

Metuenda feris Hecaerge,
Et Soror, optatum numen venantibus, Opis.
Claudian in Laudes Stilic. L. 3. v. 253.

TAPH, TUPH, TAPHOS.

THERE was another name current among the Amonians, by which they called their λοφοι, or high places. This was Taph; which at times was rendered Tuph, Toph, and Taphos. Lower Egypt being a flat, and annually overflowed, the natives were forced to raiſe the ſoil, on which they built their principal edifices, in order to ſecure them from the inundation: and many of their ſacred towers were erected upon conical mounds of earth. But there were often hills of the ſame form conſtructed for religious purpoſes, upon which there was no building. Theſe were very common in Egypt. Hence we read of Taphanis, or Taph-Hanes, Taph-Oſiris, Taph-Oſiris parva, and contra Taphias, in Antoninus; all of this country. In other parts were Taphiouſa, Tape, Taphura, Tapori, Taphus, Taphoſus, Taphitis. All theſe names relate to high altars, upon which they uſed oftentimes to offer human ſacrifices. Typhon was one of theſe; being a compound of Tuph-On, which ſignifies the hill or altar of the Sun. Tophet, where the Iſraelites made their children paſs through

fire to [1] Moloch, was a mount of this form. And there ſeem to have been more than one of this denomination; as we learn from the prophet Jeremiah. [2] *They have built the high places of Tophet, which is in the valley of the ſon of Hinnom, to burn their ſons, and their daughters in the fire.* And in another place: *They have built alſo the high places of Baal, to burn their ſons with fire for burnt-offerings unto Baal.* Theſe cruel operations were generally performed upon mounts of this ſort; which from their conical figure were named Tuph, and Tupha. It ſeems to have been a term current in many countries. The high Perſian [3] bonnet had the ſame name from its ſhape: and Bede mentions a particular kind of ſtandard in his time; which was made of plumes in a globular ſhape, and called in like manner,[4] Tupha, vexilli genus, ex conſertis plumarum globis. There was probably a tradition, that the calf, worſhiped by the Iſraelites in the wilderneſs near Horeb, was raiſed upon a ſacred mound, like thoſe deſcribed above: for Philo Judæus ſays, that it was exhibited after the model of an Egyptian Tuphos: [5] Αιγυπτιακε μιμημα Τυφε. This I do not take to have been a Grecian word; but the name of a ſacred orbicular mount, analogous to the Touphas of Perſis.

[1] 2 Kings. c. 23. v. 10. 2 Chron. c. 28. v. 3.

[2] C. 7. v. 31. and c. 19. v. 5. There was a place named Tophel (Toph-El) near Paran upon the Red ſea. Deuteron. c. 1. v. 1.

[3] Zonar. Vol. 2. p. 227. Τεφαν καλει ὁ δημωδης και πολυς ανθρωπος.

[4] Bedæ Hiſt. Angliæ. L. 2. c. 16.

[5] De legibus ſpecialibus. P. 320.

The Greek term τυφος, fumus, vel faſtus, will hardly make ſenſe, as introduced here.

The

The Amonians, when they ſettled in Greece, raiſed many of theſe Tupha, or Tapha in different parts. Theſe beſide their original name were ſtill farther denominated from ſome title of the Deity, to whoſe honour they were erected. But as it was uſual in ancient times to bury perſons of diſtinction under heaps of earth formed in this faſhion; theſe Tapha came to ſignify tombs: and almoſt all the ſacred mounds, raiſed for religious purpoſes, were looked upon as monuments of deceaſed heroes. Hence [6] Taph-Oſiris was rendered ταφος, or the burying place of the God Oſiris: and as there were many ſuch places in Egypt and Arabia, ſacred to Oſiris and Dionuſus; they were all by the Greeks eſteemed places of ſepulture. Through this miſtake many different nations had the honour attributed to them of theſe Deities being interred in their country. The tumulus of the Latines was miſtaken in the ſame manner. It was originally a ſacred hillock; and was often raiſed before temples, as an altar; ſuch as I have before deſcribed. It is repreſented in this light by Virgil:

[7] Eſt urbe egreſſis tumulus, templumque vetuſtum
Deſertæ Cereris; juxtaque antiqua cupreſſus.

In proceſs of time the word tumulus was in great meaſure looked upon as a tomb; and tumulo ſignified to bury. The Greeks ſpeak of numberleſs ſepulchral monuments, which they have thus miſinterpreted. They pretended to ſhew the tomb of [8] Dionuſus at Delphi; alſo of Deucalion, Pyrrha,

[6] Plutarch. Iſis et Oſiris. V. 1. p. 359.

[7] Virgil. Æn. L. 2 v. 713.

[8] Την ταφην (Διονυσου) ειναι φασιν εν Δελφοις παρα τον Χρυσουν Απολλωνα. Cyril. cont. Julian. L. 1. p. 11.

Orion, in other places. They imagined that Jupiter was buried in Crete: which Callimachus ſuppoſes to have been a forgery of the natives.

[9] Κρῆτες ἀεὶ ψεῦσαι· καὶ γὰρ τάφον, ὦ Ἄνα, σεῖο
Κρῆτες ἐτεκτήναντο, σὺ δ' οὐ θάνες, ἐσσὶ γὰρ ἀεί.

I make no doubt, but that there was ſome high place in Crete, which the later Greeks, and eſpecially thoſe, who were not of the country, miſtook for a tomb. But it certainly muſt have been otherwiſe eſteemed by thoſe, who raiſed it: for it is not credible, however blind idolatry may have been, that people ſhould enſhrine perſons as immortal, where they had the plaineſt evidences of their mortality. An inſcription *Viro Immortali* was in a ſtile of flattery too refined for the ſimplicity of thoſe ages. If divine honours were conferred, they were the effects of time, and paid at ſome diſtance; not upon the ſpot, at the veſtibule of the charnel-houſe. Beſides it is evident, that moſt of the deified perſonages never exiſted: but were mere titles of the Deity, the Sun; as has been in great meaſure proved by Macrobius. Nor was there ever any thing of ſuch detriment to ancient hiſtory, as the ſuppoſing that the Gods of the Gentile world had been natives of the countries, where they were worſhiped. They have by theſe means been admitted into the annals of times: and it has been the chief ſtudy of the learned to regiſter the legendary ſtories concerning them; to conciliate abſurdities, and to arrange the whole in a chronolo-

[9] Callimach. Hymn. in Jovem. V. 8.
Ὧδε μεγας κειται Ζαν, ὃν Δια κικλησκεσι.
Porphyr. Vita Pythagoræ. P. 20.

gical

gical ſeries. A fruitleſs labour, and inexplicable: for there are in all theſe fables ſuch inconſiſtences, and contradictions, as no art, nor induſtry, can remedy. Hence all, who have expended their learning to this purpoſe, are in oppoſition to one another; and often at variance with themſelves. Some of them by theſe means have rendered their works, which might have been of infinite uſe to the world, little better than the reveries of Monſ'. Voltaire. The greateſt part of the Grecian theology aroſe from miſconceptions and blunders: and the ſtories concerning their Gods and Heroes were founded on terms miſinterpreted and abuſed. Thus from the word ταφος, taphos, which they adopted in a limited ſenſe, they formed a notion of their gods having been buried in every place, where there was a tumulus to their honour. This miſled biſhop Cumberland, Uſher, Pearſon, Petavius, Scaliger, with numberleſs other learned men; and among the foremoſt the great Newton. This extraordinary genius has greatly impaired the excellent ſyſtem, upon which he proceeded, by admitting theſe fancied beings into chronology. We are ſo imbued in our childhood with notions of Mars, Hercules, and the reſt of the celeſtial outlaws, that we ſcarce ever can lay them aſide. We abſolutely argue upon Pagan principles: and though we cannot believe the fables, which have been tranſmitted to us; yet we forget ourſelves continually; and make inferences from them, as if they were real. In ſhort, till we recollect ourſelves, we are ſemi-pagans. It gives one pain to ſee men of learning, and principle, debating which was the Jupiter, who lay with Semele; and whether it was the ſame, that outwitted Amphitryon.

This is not, ſays a critic, the Hermes, who cut off Argus's head; but one of later date, who turned Battus into a ſtone. I fancy, ſays another, that this was done, when Iö was turned into a cow. It is ſaid of Jupiter, that he made the night, in which he enjoyed Alcmena, as long as [10] three; or, as ſome ſay, as long as nine. The Abbe [11] Banier with ſome phlegm excepts to this coalition of nights; and is unwilling to allow it. But he is afterwards more complying; and ſeems to give it his ſanction, with this proviſo, that chronological verity be not thereby impeached. *I am of opinion*, ſays he, *that there was no foundation for the fable of Jupiter's having made the night, on which he lay with Alcmena, longer than others: at leaſt this event put nothing in nature out of order; ſince the day, which followed, was proportionably ſhorter, as Plautus* [12] *remarks.*

Atque quanto nox fuiſti longior hâc proximâ,
Tanto brevior dies ut fiat, faciam; ut æque diſparet,
Et dies e nocte accedat.

Were it not invidious, I could ſubjoin names to every article, which I have alledged; and produce numberleſs inſtances to the ſame purpoſe.

It may be ſaid, that I run counter to the opinions of all antiquity: that all the fathers, who treated of this ſubject, and many other learned men, ſuppoſed the Gods of the hea-

[10] Hence Hercules was ſtiled Τριεσπέρος. Lycoph. V. 33.
Ζευς τρεις ἑσπερας εις μιαν μεταβαλων συνεκαθευδε τῃ Αλκμηνῃ. Schol. ibid.

[11] Abbe Banier. Mythology of the Ancients explained. Vol. 4. P. 3. c. 6. p. 77, 78. Tranſlation.

[12] Plaut. Amphitryo. Act. 1. S. 3.

then to have been deified mortals, who were worſhiped in the countries, where they died. It was the opinion of Clemens, Euſebius, Cyril, Tertullian, Athenagoras, Epiphanius, Lactantius, Arnobius, Julius Firmicus, and many others. What is more to the purpoſe, it was the opinion of the heathen themſelves; the very people, by whom theſe gods were honoured: yet ſtill it is a miſtake. In reſpect to the fathers, the whole of their argument turns upon this point, the conceſſions of the Gentiles. The more early writers of the church were not making a ſtrict chronological inquiry: but were labouring to convert the heathen. They therefore argue with them upon their own principles; and confute them from their own teſtimony. The Romans had their Dii Immortales; the Greeks their Θεοι Αθανατοι: yet acknowledged, that they had been men; that they died, and were buried. Cicero owns; [13] ab Euhemero et mortes, et ſepulturæ demonſtrantur deorum. It matters not whether the notion were true; the fathers very fairly make uſe of it. They avail themſelves of theſe conceſſions; and prove from them the abſurdity of the Gentile worſhip, and the inconſiſtency of their opinions. Even Maximus Tyrius, the Platonic, could not but ſmile, at being ſhewn in the ſame place the temple, and tomb of the deity [14]; ἱερον Θεϐ, και ταφον Θεϐ. Theſe ſuppoſed places of ſepulture were ſo numerous, that Clemens Alexandrinus tells us, they were not

[13] Cicero de Nat. Deor. L. 1. c. 42.

Αλλα και ταφον αυτϐ (Ζηνος) δεικνυϑσι. Lucian. de Sacrificiis. V. 1. p. 355.

[14] Maximus Tyrius. Diſſert. 38. p. 85.

to

to be counted. [15] Αλλα γαρ επιοντι μοι τες προσκυνεμενες ὑμιν ταφες, εμοι μεν ουδ' ὁ πας αν αρκεση χρονος. But after all, theſe Ταφοι were not tombs, but λοφοι μαστοειδεις, conical mounds of earth; on which in the firſt ages offerings were made by fire. Hence τυφω, tupho, ſignified to make a ſmoke, ſuch as aroſe from incenſe upon theſe Tupha, or eminences. Beſides, if theſe were deified men, who were buried under theſe hills; how can we explain the difficulty of the ſame perſon being buried in different places, and at different times? To this it is anſwered, that it was another Bacchus, and another Jupiter. Yet this ſtill adds to the difficulty: for it is hard to conceive, that whoever in any country had the name of Jupiter, ſhould be made a God. Add to this, that Homer and Heſiod, and the authors of the Orphic poetry, knew of no ſuch duplicates. There is no hint of this ſort among the ancient writers of their nation. It was a refinement in after ages; introduced to obviate the difficulties, which aroſe from the abſurdities in the pagan ſyſtem. Arnobius juſtly ridicules the idle expedients, made uſe of to render a baſe theology plauſible. Gods, of the ſame name and character, were multiplied to make their fables conſiſtent; that there might be always one ready at hand upon any chronological emergency. Hence no difficulty could ariſe about a Deity, but there might be one produced, adapted to all climes, and to every age. [16] Aiunt Theologi veſtri, et vetuſtatis abſconditæ conditores, tres in rerum na-

[15] Clementis Cohort. P. 40.

[16] Arnobius contra Gentes. L. 4. p. 135. Clem. Alexand. Cohort. P. 24.

turâ

turâ Joves eſſe——quinque Soles, et Mercurios quinque. Aiunt iidem Theologi quatuor eſſe Vulcanos, et tres Dianas; Æſculapios totidem, et Dionyſos quinque; ter binos Hercules, et quatuor Veneres; tria genera Caſtorum, totidemque Muſarum. But Arnobius is too modeſt. Other writers inſiſt upon a greater variety. In reſpect to Jupiters, Varro according to Tertullian makes them in number three hundred. [17] Varro trecentos Joves, ſive Jupiteres, dicendum, —— introducit. The ſame writer mentions forty heroes of the name of Hercules; all which variety aroſe from the cauſes above aſſigned: and the like multiplicity may be found both of kings and heroes; of kings, who did not reign; of heroes, who never exiſted. The ſame may be obſerved in the accounts tranſmitted of their moſt early prophets, and poets: ſcarce any of them ſtand ſingle: there are duplicates of every denomination. On this account it is highly requiſite for thoſe, who ſuppoſe theſe perſonages to have been men, and make inferences from the circumſtances of their hiſtory, to declare explicitly, which they mean; and to give good reaſons for their determination. It is ſaid of Jupiter, that he was the ſon of Saturn; and that he carried away Europa, before the arrival of Cadmus. He had afterwards an amour with Semele, the ſuppoſed daughter of Cadmus: and they mention his having a like intimacy with Alcmena an age or two later. After this he got acquainted with Leda, the wife of Tyndarus: and he had children at the ſiege of

[17] Tertullian. Apolog. c. 14.

Πευσομαι δε σε καγω, ω ανθρωπε, ποσοι Ζηνες ευρισκονται. Theoph. ad Autolyc. L. 1. p. 344.

Troy. If we may believe the poets, and all our intelligence comes originally from the poets, Jupiter was perſonally intereſted in that war. But this interval contains little leſs than two hundred years. Theſe therefore could not be the actions of one man: on which account I want to know, why Sir Iſaac Newton [18] in his chronological interpretations chooſes to be determined by the ſtory of Jupiter and Europa, rather than by that of Jupiter and Leda. The learned [19] Pezron has pitched upon a Jupiter above one thouſand years earlier, who was in like manner the ſon of Saturn. But Saturn, according to ſome of the beſt mythologiſts, was but four generations incluſive before the æra of Troy. Latinus, the ſon of Faunus, was alive ſome years after that city had been taken; when Æneas was ſuppoſed to have arrived in Italy. The poet tells us, [20] Fauno Picus pater: iſque parentem Te, Saturne, refert; Tu ſanguinis ultimus auctor. The ſeries amounts only to four, Latinus, Faunus, Picus, Saturn. What authority has Pezron for the anticipation of which he is guilty in determining the reign of Jupiter? and how can he reconcile theſe contradictory hiſtories? He ought to have given ſome good reaſon for ſetting aſide the more common and accepted accounts; and placing theſe events ſo [21] early. Shall we ſuppoſe with the critics and commentators that this was a prior Jupiter? If it were a different perſon,

[18] Newton's Chronology. P. 151.

[19] Pezron. Antiquities of nations. c. 10, 11, 12.

[20] Virgil. Æn. L. 7. v. 48.

[21] Sir Iſaac Newton ſuppoſes Jupiter to have lived after the diviſion of the kingdoms in Iſrael; Pezron makes him antecedent to the birth of Abraham, and even before the Aſſyrian monarchy.

the

the circumſtances of his life ſhould be different: but the perſon, of whom he treats, is in all reſpects ſimilar to the Jupiter of Greece and Rome. He has a father Saturn; and his mother was Rhea. He was nurſed in Crete; and had wars with the Titans. He dethrones his father, who flies to Italy; where he introduces an age of gold. The mythology concerning him we find to be in all reſpects uniform. It is therefore to little purpoſe to ſubſtitute another perſon of the ſame name by way of reconciling matters, unleſs we can ſuppoſe that every perſon ſo denominated had the ſame relations and connexions, and the ſame occurrences in life reiterated: which is impoſſible. It is therefore, I think, plain, that the Grecian Deities were not the perſons [22] ſuppoſed: and that their imputed names were titles. It is true, a very ancient and reſpectable writer, [23] Euhemerus, of whom I have before made mention, thought otherwiſe. It is ſaid, that he could point out preciſely, where each god departed: and could particularly ſhew the burying-place of Jupiter. Lactantius, who copied from him, ſays, that it was at Cnoſſus in [24] Crete.

[22] Arnobius has a very juſt obſervation to this purpoſe. Omnes Dii non ſunt: quoniam plures ſub eodem nomine, quemadmodum accepimus, eſſe non poſſunt, &c. L. 4. p. 136.

[23] Antiquus Auctor Euhemerus, qui fuit ex civitate Meſſene, res geſtas Jovis, et cæterorum, qui Dii putantur, collegit; hiſtoriamque contexuit ex titulis, et inſcriptionibus ſacris, quæ in antiquiſſimis templis habebantur; maximeque in fano Jovis Triphylii, ubi auream columnam poſitam eſſe ab ipſo Jove titulus indicabat. In quâ columnâ geſta ſua perſcripſit, ut monumentum eſſet poſteris rerum ſuarum. Lactant. de Falſâ Relig. L. 1. c. 11. p. 50.

(Euhemerus), quem noſter et interpretatus, et ſecutus eſt præter cæteros, Ennius. Cicero de Nat. Deor. L. 1. c. 42.

[24] Lactantius de Falſâ Relig. L. 1. c. 11. p. 52.

Jupiter, ætate peſſum actâ, in Cretâ vitam commutavit.—Sepulchrum ejus eſt in Cretâ, et in oppido Cnoſſo: et dicitur Veſta hanc urbem creaviſſe: inque ſepulchro ejus eſt inſcriptio antiquis literis Græcis, Ζαν Κρονου. If Jupiter had been buried in Crete, as theſe writers would perſuade us, the accounts would be uniform about the place where he was depoſited. Lactantius, we find, and ſome others, ſay, that it was in the city Cnoſſus. There are writers who mention it to have been in a cavern upon [25] Mount Ida: others upon Mount [26] Jaſius. Had the Cretans been authors of the notion, they would certainly have been more conſiſtent in their accounts: but we find no more certainty about the place of his burial, than of his birth; concerning which Callimachus could not determine.

[27] Ζευ, σε μεν Ιδαιοισιν εν ὀρεσι φασι γενεσθαι,
Ζευ, σε δ' εν Αρκαδιῃ.

He was at times ſuppoſed to have been a native of Troas, of Crete, of Thebes, of Arcadia, of Elis: but the whole aroſe from the word ταφος being through length of time miſunderſtood: for there would have been no legend about the birth of Jupiter, had there been no miſtake about his funeral. It was a common notion of the Magneſians, that Jupiter was buried in their country upon Mount Sipylus. Pauſanias ſays, that he aſcended the mountain, and beheld the tomb, which

[25] Varro apud Solinum. c. 16.

[26] Epiphanius in Ancorato. P. 108.
Cyril. contra Julianum. L. 10. p. 342. See Scholia upon Lycophron. V. 1194.

[27] Callimach. Hymn. in Jovem. V. 6.

was

was well worthy of [28] admiration. The tomb of [29] Iſis in like manner was ſuppoſed to be at Memphis, and at Philæ in upper Egypt: alſo at Nuſa in Arabia. Oſiris was ſaid to have been buried in the ſame places: likewiſe at Taphoſiris, which is thought by Procopius to have had its name, [30] becauſe it was the place of ſepulture of Oſiris. The ſame is ſaid of another city, which was near the mouth of the Nile, and called Taphoſiris parva. But they each of them had their name from the worſhip, and not from the interment of the Deity. This is plain from the account given of the ταφος Οσιριδος, or high altar of Oſiris, by Diodorus; from whom we learn that Buſiris and Oſiris were the ſame. [31] *The Grecians*, ſays this author, *have a notion, that Buſiris in Egypt uſed to ſacrifice ſtrangers: not that there was ever ſuch a king, as Buſiris; but the* ταφος, *or altar, of Oſiris had this name in the language of the natives.* In ſhort Bu-

[28] Ταφον θεας αξιον. Pauſan. L. 2. p. 161.

[29] Diodor. Sicul. L. 1. p. 23. Ταφηναι λεγεσι την Ισιν εν Μεμφει.

Oſiris buried at Memphis, and at Nuſa. Diodorus above. Alſo at Byblus in Phenicia.

Εισι δε ενιοι Βυβλιων, οι λεγεσι παρα σφισι τεθαφθαι τον Οσιριν τον Αιγυπτιον. Lucian. de Syriâ Deâ. V. 2. p. 879.

Τα μεν ουν περι της ταφης των Θεων τουτων διαφωνειται παρα τοις πλειστοις. Diodor. L. 1. p. 24.

[30] Procopius περι κτισματων. L. 6. c. 1. p. 109.

Αιγυπτιοι τε γαρ Οσιριδος πολλαχοῦ θηκας, ὡσπερ ειρηται, δεικνυουσι. Plutarch. Iſis et Oſiris. P. 358. He mentions πολλας Οσιριδος ταφους εν Αιγυπτῳ. Ibid. P. 359.

[31] L. 1. p. 79. Περι της Βουσιριδος ξενοκτονιας παρα τοις Ἑλλησιν ενισχυσαι τον μυθον· ου τω Βασιλευς ονομαζομενῳ Βουσιριδος, αλλα του Οσιριδος ταφου ταυτην εχοντος την προσηγοριαν κατα την των εγχωριων διαλεκτον. Strabo likewiſe ſays, that there was no ſuch king as Buſiris. L. 17. p. 1154.

ſiris,

ſiris was only a variation for Oſiris: both were compounded of the Egyptian term [32] Sehor, and related to the God of day. Hence the altars of the ſame Deity were called indifferently the altars of Oſiris, or Buſiris, according as cuſtom prevailed.

I have in a former chapter taken notice of the Tarchons and Dracontia in Syria, and other parts: which conſiſted of ſacred ground incloſed with a wall, and an altar or two at the upper part. Such an incloſure is deſcribed by Pauſanias, which muſt have been of great antiquity: hence the hiſtory of it was very imperfectly known in his time. He is ſpeaking of Nemea in Argolis; [33] *near which*, ſays he, *ſtands the temple of Nemean Jupiter, a ſtructure truly wonderful, though the roof is now fallen in. Round the temple is a grove of cypreſs; in which there is a tradition that Opheltes was left by his nurſe upon the graſs, and in her abſence killed by a ſerpent.—In the ſame place is the tomb of Opheltes, ſurrounded with a wall of ſtone; and within the incloſure altars. There is alſo a mound of earth ſaid to be the tomb of Lycurgus, the father of Opheltes.* Lycurgus is the ſame as Lycus, Lycaon, Lycoreus, the Sun: and Opheltes, his ſuppoſed offspring, is of the ſame purport. To ſay the truth, [34] Opheltes, or, as it ſhould be expreſſed, Ophel-tin, is the place; and Ophel the Deity, Sol Pytho, whoſe ſymbol was a ſerpent. Ophel-

[32] Bou-Sehor and Uch-Sehor are preciſely of the ſame purport, and ſignify the great Lord of day.

[33] Pauſanias. L. 2. p. 144.

[34] Altis. Baaltis, Orontis, Opheltis, are all places compounded with ſome title, or titles, of the Deity.

tin

tin was a Taphos with a τεμενος, or ſacred incloſure: it was a ſacred mound to the Ophite Deity; like that which was incloſed and fortified by [35] Manaſſeh king of Judah; and which had been previouſly made uſe of to the ſame purpoſe by [36] Jotham. A hiſtory ſimilar to that of Opheltes is given of Archemorus; who was ſaid to have been left in a garden by his nurſe Hypſipyle, and in her abſence ſlain by a ſerpent. Each of them had feſtivals inſtituted, together with ſacred games, in memorial of their misfortune. They are on this account by many ſuppoſed to have been the ſame perſon. But in reality they were not perſons, but places. They are however ſo far alike, as they are terms, which relate to the ſame worſhip and Deity. Opheltin is the place, and altar of the Ophite God above mentioned: and Archemorus was undoubtedly the ancient name of the neighbouring town, or city. It is a compound of Ar-Chemorus; and ſignifies the city of Cham-Orus, the ſame who is ſtiled Ophel. In many of theſe places there was an ancient tradition of ſome perſon having been injured by a ſerpent in the beginning of life; which they have repreſented as the ſtate of childhood. The mythology upon this occaſion is different: for ſometimes the perſonages ſpoken of are killed by the ſerpent: at other times they kill it: and there are inſtances where both hiſtories are told of the ſame perſon. But whatever may have been the conſequence, the hiſtory is generally made to refer

[35] 2 Chron. c. 33. v. 14.

[36] 2 Chron. c. 27. v. 3. *On the wall* (חומת) *of Ophel he built much:* or rather on the Comah, or ſacred hill of the Sun, called Oph-El, he built much.

to a ſtate of childhood. Hercules has accordingly a conflict with two ſerpents in his cradle: and Apollo, who was the ſame as Python, was made to engage a ſerpent of this name at Parnaſſus, when he was a child;

[37] Κερος, εων, ΕΤΙ ΓΥΜΝΟΣ, ετι πλοκαμοισι γεγηθως. Near mount Cyllene in Arcadia was the ſacred Taphos of [38] Æputus, who was ſuppoſed to have been ſtung by a ſerpent. Æputus was the ſame as Iapetus, the father of mankind. In the Dionuſiaca the prieſts uſed to be crowned with ſerpents; and in their frantic exclamations to cry out [39] Eva, Eva; and ſometimes Evan, Evan: all which related to ſome hiſtory of a ſerpent. Apollo, who is ſuppoſed by moſt to have been victor in his conflict with the Pytho, is by Porphyry ſaid to have been ſlain by that ſerpent; Pythagoras affirmed, that he ſaw his tomb at Tripos in [40] Delphi; and wrote there an epitaph to his honour. The name of Tripos is ſaid to have been given to the place, becauſe the daughters of Triopus uſed to lament there the fate of Apollo. But Apollo and the Python were the ſame; and Tripus, or Triopus, the ſuppoſed father of theſe humane

[37] Apollon. Rhodii Argonaut. L. 2. v. 709. Apollo is ſaid to have killed Tityus, Βεπαις εων. Apollon. L. 1. v. 760.

[38] Τον δε του Αιπυτου ταφον σπουδη μαλιστα εθεασαμην—εστι μεν ουν γης χωμα ου μεγα, λιθου κρηπιδι εν κυκλω περιεχομενον. Pauſan. L. 8. p. 632.

Αιπυτιον τυμβον, celebrated by Homer, Iliad. β. V. 605.

Αιπυτος ſuppoſed to be the ſame as Hermes. Νασς Ἑρμε Αιπυτε near Tegea in Arcadia. Pauſan. L. 8. p. 696. Part of Arcadia was called Αιπυτις.

[39] Clemens Alexand. Cohort. P. 11. Ανεστεμμενοι τοις οφεσιν επολολυζοντες Ευαν, Ευαν κτλ.

[40] Porphyrii Vita Pythagoræ.

ſiſters,

ſiſters, was a variation for Tor-Opus, the ſerpent-hill, or temple; where neither Apollo, nor the Python were ſlain, but where they were both worſhiped, being one and the ſame Deity. [41] Πυθοι μεν ουν ὁ Δρακων ὁ Πυθιος θρησκευεται, και τε Οφεως ἡ πανηγυρις καταγελλεται Πυθια. *At Python* (the ſame as Delphi) *the Pythian Dragon is worſhiped*; *and the celebrity of the ſerpent is ſtiled Pythian.* The daughters of Triopus were the prieſteſſes of the temple; whoſe buſineſs it was to chant hymns in memory of the ſerpent: and what is very remarkable, the feſtival was originally obſerved upon the ſeventh [42] day.

The Greeks had innumerable monuments of the ſort, which I have been deſcribing. They were taken for the tombs of departed heroes, but were really conſecrated places: and the names, by which they were diſtinguiſhed, ſhew plainly their true hiſtory. Such was the ſuppoſed tomb of [43] Orion at Tanagra, and of Phoroneus in [44] Argolis; the tomb of [45] Deucalion in Athens; and of his wife [46] Pyrrha in Locris: of [47] Endymion in Elis: of Tityus in [48] Panopea: of Aſte-

[41] Clement. Alexand. Cohort. p. 29.

[42] The Scholiaſt upon Pindar ſeems to attribute the whole to Dionuſus, who firſt gave out oracles at this place, and appointed the ſeventh day a feſtival. Εν ᾧ πρωτος Διονυσος εθεμιζευσε, και αποκτειπας τον Οφιν τον Πυθωνα, αγωνιζεται τον Πυθικον αγωνα κατα Ἑβδομην ἡμεραν. Prolegomena in Pind. Pyth. p. 185.

[43] Pauſanias. L. 9. p. 749.

[44] Pauſan. L. 2. p. 155.

[45] Strabo: L. 9 p. 651.

[46] Strabo. Ibidem.

[47] Pauſan. L. 5. p. 376.

[48] Pauſan. L. 10. p. 806.

rion in the iſland [49] Lade: of the Egyptian [50] Belus in Achaia. To theſe may be added the tombs of Zeus in Mount Sipylus, Mount Iaſius, and Ida: the tombs of Oſiris in various parts: and thoſe of Iſis, which have been enumerated before. Near the Æaceum at Epidaurus was a hill, reputed to have been the tomb of the hero [51] Phocus. This Æaceum was an incloſure planted with olive trees of great antiquity; and at a ſmall degree above the ſurface of the ground was an altar ſacred to Æacus. To divulge the traditions relative to this altar would, it ſeems, be an high profanation. The author therefore keeps them a ſecret. Juſt before this ſacred ſeptum was the ſuppoſed tomb of Phocus, conſiſting of a mound of raiſed earth, fenced round with a border of ſtone work: and a large rough ſtone was placed upon the top of all. Such were the rude monuments of Greece, which were looked upon as ſo many receptacles of the dead: but were high altars, with their ſacred τεμενη, which had been erected for divine worſhip in the moſt early times. The Helladians, and the Perſians, were of the ſame [52] family: hence we find many ſimilar rites ſub-

[49] Pauſan. L. 1. p. 87.

[50] At Patræ, μνημα Αιγυπτιθ τε Βηλε. Pauſan. L. 7. p. 578.

[51] Pauſanias. L. 2. p. 179.

[52] Herodotus. L. 7. c. 150. and L. 6. c. 54.

Plato in Alcibiad. 1mo. Vol. 2. p. 120.

Upon Mount Mænalus was ſaid to have been the tomb of Arcas, who was the father of the Arcadians.

Εστι δε Μαιναλιη δυσχειμερος, ενθα τε κειται·
Αρκας, αφ' ου δη παντες επικλησιν καλεονται.

Oraculum apud Pauſan. L. 8. p. 616.

ſifting

ſiſting among the two nations. The latter adhered to the purer Zabaïſm, which they maintained a long time. They erected the ſame ſacred Tupha, as the Grecians: and we may be aſſured of the original purpoſe, for which theſe hills were raiſed, from the uſe, to which they put them. They were dedicated to the great fountain of light, called by the Perſians, Anäit: and were ſet apart as Puratheia, for the celebration of the rites of fire. This people, after they had defeated the Sacæ in Cappadocia, raiſed an immenſe Comah in memorial of their victory. [53] Strabo, who deſcribes it very minutely, tells us, that they choſe a ſpot in an open plain; where they reared a Petra, or high place, by heaping up a vaſt mound of earth. This they faſhioned to a conical figure; and then ſurrounded it with a wall of ſtone. In this manner they founded a kind of temple in honour of Anaït, Omanus, and Anandrates, the Deities of their country. I have mentioned that the Egyptians had hills of this nature: and from them the cuſtom was tranſmitted to Greece. Typhon, or more properly Tuphon, Τυφων, who was ſuppoſed to have been a giant, was a compound of Tuph-On, as I have before mentioned; and ſignified a ſacred [54] mount of the ſun. Thoſe cities in Egypt, which had a high place of

But what this ſuppoſed tomb really was, may be known from the ſame author: Το δε χωριον τουτο, ενθα ὁ ταφος εστι του Αρκαδος, καλουσιν Ἡλιου Βωμους. Ibid.

Ταφος, η τυμβος, η σημειον. Heſych.

[53] Strabo. L. 11. p. 779. Εν δε τω πεδιω ΠΕΤΡΑΝ ΤΙΝΑ προσχωματι συμπληρωσαντες εις κυκλοειδες σχημα κτλ.

[54] Typhon was originally called Γηγενης, and by Hyginus Terræ Filius. Fab. 152. p. 263. Diodorus. L. 1. p. 79. he is ſtiled Γης υιος εξαισιος. Antoninus Liberal. c. 25.

this ſort, and rites in conſequence of it, were ſtiled Typhonian. Upon ſuch as theſe they ſacrificed red haired men, or men with hair of a light colour; in other words ſtrangers. For both the ſons of Chus, and the Mizräim were particularly dark and woolly: ſo that there could be no ſurer mark than the hair to diſtinguiſh between a native and a foreigner. Theſe ſacrifices were offered in the city [55] Idithia, [56] Abaris, [57] Heliopolis, and Taphoſiris; which in conſequence of theſe offerings were denominated Typhonian cities. Many writers ſay, that theſe rites were performed to Typhon at the [58] tomb of Oſiris. Hence he was in later times ſuppoſed to have been a perſon, one of immenſe ſize: and he was alſo eſteemed a [59] God. But this aroſe from the common miſtake, by which places were ſubſtituted for the Deities there worſhiped. Typhon was the Tupha, or altar, the ſuppoſed tomb of the God: and the offerings were made to the Sun, ſtiled On; the ſame as Oſiris, and Buſiris. As there were Typhonian mounts in many parts, he was in conſequence of it ſuppoſed to have been buried in different places: near mount Caucaſus in Colchis; near the river Orontes in Syria; and under lake Serbonis. Typhon,

[55] Plutarch. Iſis et Oſiris. P. 380.

[56] Joſephus contra Apion. L. 1. p. 460.

[57] Porphyry de Abſtinen. L. 2. p. 223.

There was Πετρα Τυφαονια in Caucaſus. Etymolog. Magnum. Τυφως· Τυφαονια Πετρα εστιν ὑψηλη εν Καυκασῳ.

Καυκασϑ εν κτημοισι, Τυφαονιη ὁτι Πετρη. Apollon. L. 2. v. 1214.

[58] Diodorus Sicul. L. 1. p. 79.

[59] Παρηγορεσι θυσιαις και πραϋνεσι (τον Τυφωνα). Plutarch. Iſis et Oſiris. p. 362.

phon, or rather Typhonian worſhip, was not unknown in the region of [60] Troas, near which were the Scopuli Typhonis. Plutarch mentions that in the Phrygian Theology Typhon was eſteemed the grandſon of Iſaac or Iſæac: and ſays that he was ſo ſpoken of εν τοις Φρυγιοις [61] γραμμασιν. But all terms of relation are to be diſregarded. The purport of the hiſtory was this. The altar was termed Tuphon Iſiac, ſive Βωμος Ισιακος, from the ſacra Iſiaca, which were performed upon it. The ſame Iſaac or Iſæac was ſometimes rendered Æſacus, and ſuppoſed to have been a ſon of the river Granicus.

[62] Æſacon umbroſâ furtim peperiſſe ſub Idâ
Fertur Alexirhoë Granico nata bicorni.

The ancient Arcadians were ſaid to have been the offspring of [63] Typhon, and by ſome the children of Atlas; by which was meant, that they were people of the Typhonian, and Atlantian religion. What they called his tombs were certainly mounds of earth, raiſed very high, like thoſe which have been mentioned before: only with this difference, that ſome of theſe had lofty towers adorned with pinnacles, and battlements. They had alſo carved upon them various ſymbols; and particularly ſerpentine hieroglyphics, in memorial of the God, to whom they were ſacred. In their upper ſtory was a perpetual fire, which was plainly ſeen in the night. I have

[60] Diodorus Sicul. L. 5. p. 338.

[61] Plutarch. Iſis et Oſiris. P. 362. Ισαιακα τα Ηρακλεους ὁ Τυφων.

[62] Ovid. Metamorph. L. 11. v. 762.

[63] Ενιοι δε ὑπο τα Τυφωνος, ὑπο δε Ατλαντος Ξεναγορας ειρηκεν. Schol. Apollon. L. 4. v. 264.

men-

mentioned, that the poets formed their notions about Otus and Ephialtes from towers: and the idea of Orion's ſtupendous bulk was taken from the Pelorian edifice in Sicily. The gigantic ſtature of Typhon was borrowed from a like object: and his character was formed from the hieroglyphical repreſentations in the temples ſtiled Typhonian. This may be inferred from the allegorical deſcription of Typhœus, given by Heſiod. Typhon and Typhœus, were the ſame perſonage: and the poet repreſents him of a mixed form, being partly a man, and partly a monſtrous dragon, whoſe head conſiſted of an aſſemblage of ſmaller ſerpents.

[64] Εκ δε οἱ ωμων
Ηυ ἑκατον κεφαλαι οφιος, δεινοιο Δρακοντος.

As there was a perpetual fire kept up in the upper ſtory, he deſcribes it as ſhining through the apertures in the building.

[65] Εκ δε οἱ οσσων
Θεσπεσιης κεφαλῆσιν ὑπ' οφρυσι πυρ αμαρυσσε·
Πασεων δ' εκ κεφαλεων πυρ καιετο δερκομενοιο.

But the nobleſt deſcription of Typhon is given in ſome very fine poetry by Nonnus. He has taken his ideas from ſome ancient tower ſituated near the ſea upon the ſummit of an high mountain. It was probably the Typhonian temple of Zeus upon mount Caſius near the famed Serbonian lake. He mentions ſad noiſes heard within, and deſcribes the roaring of the ſurge below: and ſays that all the monſters of

[64] Heſiod. Theogon. V. 824.

[65] Ibid. V. 826. Typhis, Typhon, Typhaon, Typhœus, are all of the ſame purport.

the

the ſea ſtabled in the cavities at the foot of the mountain, which was waſhed by the ocean.

[66] Εν ιχθυοεντι δε ποντῳ
Ἰσαμενε Τυφωνος εσω βρυοεντος εναυλε
Βενθεϊ ταρσα πεπηκτο, και ηερι μιγνυτο γαϛηρ
Θλιβομενη νεφεεσσι· Γιγαντειε δε καρηνε
Φρικτον αερσιλοφων αϊων βρυχημα λεοντων,
Ποντιος ειλυοεντι λεων εκαλυπτετο κολπῳ. κτλ.

We may perceive, that this is a mixed deſcription, wherein, under the character of a gigantic perſonage, a towering edifice is alluded to; which was ſituated upon the ſummit of a mountain, and in the vicinity of the ſea.

[66] Nonni Dionyſ. L. 1. p. 24.

OB, OUB, PYTHO;

SIVE DE

OPHIOLATRIA.

Παρα παντι των νομιζομενων παρ' ὑμιν Θεων Οφις συμβολον μεγα και μυστηριον αναγραφεται. Juſtin. Martyr. Apolog. L. 1. p. 60.

IT may ſeem extraordinary, that the worſhip of the ſerpent ſhould have ever been introduced into the world: and it muſt appear ſtill more remarkable, that it ſhould almoſt univerſally have prevailed. As mankind are ſaid to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted, as the moſt ſacred and ſalutary ſymbol; and rendered the chief object of [1] adoration. Yet ſo we find it

[1] Οφεις—τιμασθαι ισχυρως. Philarchus apud Ælian: de Animal. L. 17. c. 5.

to have been. In moſt of the ancient rites there is ſome alluſion to the [2] ſerpent. I have taken notice, that in the Orgies of Bacchus the perſons, who partook of the ceremony, uſed to carry ſerpents in their hands, and with horrid ſcreams call upon Eva, Eva. They were often crowned with [3] ſerpents, and ſtill made the ſame frantic exclamation. One part of the myſterious rites of Jupiter Sabazius was to let a ſnake ſlip down the boſom of the perſon to be initiated, which was taken out below [4]. Theſe ceremonies, and this ſymbolic worſhip began among the Magi, who were the ſons of Chus: and by them they were propagated in various parts. Epiphanius thinks, that the invocation, Eva, Eva, related to the great [5] mother of mankind, who was deceived by the ſerpent: and Clemens of Alexandria is of the ſame opinion. He ſuppoſes, that by this term was meant [6] Ευαν εκεινην, δι' ἣν ἡ πλανη παρηκολουθησε. But I ſhould think, that Eva was the ſame as Eph, Epha, Opha, which the Greeks rendered Οφις, Ophis, and by it denoted a ſerpent. Clemens acknowledges, that the term Eva pro-

[2] See Juſtin Martyr above.

Σημειον Οργιων Βακχικων Οφις ἐστι τετελεσμενος. Clemens Alexand. Cohort. P. 11. See Auguſtinus de Civitate Dei. L. 3. c. 12. and L. 18. c. 15.

[3] Ανεστεμμενοι τοις ὀφεσιν. Clemens above.

[4] In myſteriis, quibus Sabadiis nomen eſt, aureus coluber in ſinum dimittitur conſecratis, et eximitur rurſus ab inferioribus partibus. Arnobius. L. 5. p. 171. See alſo Clemens. Cohort. P. 14. Δρακων διελκομενος τω κολπω. κ. λ.

Sebazium colentes Jovem anguem, cum initiantur, per ſinum ducunt. Julius Firmicus. P. 23. Σαβαζιος, επωνυμον Διονυσω. Heſych.

[5] Τους Οφεις ανεστεμμενοι, ευαζοντες το Ουα, Ουα, εκεινην την Ευαν ετι, την δια τω Οφ ως απατηθεισαν, επικαλουμενοι. Epiphanius. Tom. 2. L. 3. p. 1092.

[6] Cohortatio. P. 11.

perly aſpirated had ſuch a ſignification. [7] Το ονομα το Ευια δασυνομενον ἑρμηνευεται Οφις. Olympias, the mother of [8] Alexander, was very fond of theſe Orgies, in which the ſerpent was introduced. Plutarch mentions, that rites of this ſort were practiſed by the Edonian women near mount Hæmus in Thrace; and carried on to a degree of madneſs. Olympias copied them cloſely in all their frantic manœuvres. She uſed to be followed with many attendants, who had each a thyrſus with [9] ſerpents twined round it. They had alſo ſnakes in their hair, and in the chaplets, which they wore; ſo that they made a moſt fearful appearance. Their cries were very ſhocking: and the whole was attended with a continual repetition of the words, [10] Evoe, Saboe, Hues Attes, Attes Hues, which were titles of the God Dionuſus. He was peculiarly named Ὑης; and his prieſts were the Hyades, and Hyantes. He was likewiſe ſtiled Evas. [11] Ευας ὁ Διονυσος.

In Egypt was a ſerpent named Thermuthis, which was looked upon as very ſacred; and the natives are ſaid to have made uſe of it as a royal tiara, with which they ornamented the ſtatues of [12] Iſis. We learn from Diodorus Siculus, that the

[7] Cohortatio. P. 11.

[8] Plutarch. Alexander. P. 665.

[9] Οφεις μεγαλως χειροηθεις εφειλκετο τοις θιασοις (ἡ Ολυμπιας), οἱ πολλακις εκ τῦ κιττῦ και των μυστικων λικνων παραναδυομενοι, και περιελιττομενοι θυρσοις των γυναικων, και τοις στεφανοις, εξεπλητ̃τον τους ανδρας. Plutarch. ibid.

[10] Τους οφεις τους Παρειας θλιβων, και ὑπερ της κεφαλης αιωρων, και ζοων, Ευοι, Σαβοι, και εποχθμενος Ὑης Αττης, Αττης Ὑης. Demoſth. Περι στεφανῦ. P. 516.

[11] Heſych.

[12] Της Ισιδος αγαλματα ανεδεσι ταυτῃ, ὡς τινι διαδηματι βασιλειῳ. Ælian. Hiſt. Animal. L. 10. c. 31.

kings of Egypt wore high bonnets, which terminated in a round ball: and the whole was ſurrounded with figures of [13] aſps. The prieſts likewiſe upon their bonnets had the repreſentation of ſerpents. The ancients had a notion, that when Saturn devoured his own children, his wife Ops deceived him by ſubſtituting a large ſtone in lieu of one of his ſons, which ſtone was called Abadir. But Ops, and Opis, repreſented here as a feminine, was the ſerpent Deity, and Abadir is the ſame perſonage under a different denomination. [14] Abadir Deus eſt; et hoc nomine lapis ille, quem Saturnus dicitur devorâſſe pro Jove, quem Græci βαιτυλον vocant.—Abdir quoque et Abadir βαιτυλος. Abadir ſeems to be a variation of Ob-Adur, and ſignifies the ſerpent God Orus. One of theſe ſtones, which Saturn was ſuppoſed to have ſwallowed inſtead of a child, ſtood according to [15] Pauſanias at Delphi. It was eſteemed very ſacred, and uſed to have libations of wine poured upon it daily; and upon feſtivals was otherwiſe honoured. The purport of the above hiſtory I imagine to have been this. It was for a long time a cuſtom to offer children at the altar of Saturn: but in proceſs of time they removed it, and in its room erected a συλος, or ſtone pillar; before which they made their vows, and offered ſacrifices of another nature. This ſtone, which they thus ſubſtituted, was called Ab-Adar from the Deity re-

[13] Τες Βασιλεις—χρησθαι πιλοις μακροις επι τω περατος ομφαλον εχουσι, και περιεσπειραμενοις οφεσι, ὁς καλουσιν ασπιδας. L. 3. p. 145.

[14] Priſcian. L. 5. and L. 6.

[15] Pauſan. L. 10. p. 859.

prefented

preſented by it. The term Ab generally ſignifies a [16] father: but in this inſtance it certainly relates to a ſerpent, which was indifferently ſtiled Ab, Aub, and [17] Ob. I take Abadon, or, as it is mentioned in the Revelations, Abaddon, to have been the name of the ſame Ophite God, with whoſe worſhip the world had been ſo long infected. He is termed by the Evangeliſt [18] Αβαδδων, τον Αγγελον της Αβυσσε, the angel of the bottomleſs pit; that is, the prince of darkneſs. In another place he is deſcribed as the [19] dragon, that old ſerpent, which is the devil, and Satan. Hence I think, that the learned Heinſius is very right in the opinion, which he has given upon this paſſage; when he makes Abaddon the ſame as the ſerpent Pytho. Non dubitandum eſt, quin Pythius Apollo, hoc eſt ſpurcus ille ſpiritus, quem Hebræi Ob, et Abaddon, Helleniſtæ ad verbum Απολλυωνα, cæteri Απολλωνα, dixerunt, ſub hâc formâ, quâ miſeriam humano generi invexit, primo cultus [20].

It is ſaid, that in the ritual of Zoroaſter, the great expanſe of the heavens, and even nature itſelf, was deſcribed under the ſymbol of a ſerpent [21]. The like was mentioned in the

[16] Bochart ſuppoſes this term to ſignify a father, and the purport of the name to be Pater magnificus. He has afterwards a ſecondary derivation. Sed fallor, aut Abdir, vel Abadir, cum pro lapide ſumitur, corruptum ex Phœnicio Eben-Dir, lapis ſphæricus. Geog. Sac. L. 2. c. 2. p. 708.

[17] See Radicals. P. 49. and Deuteronomy. c. 18. v. 11.

[18] Ειχουσαι βασιλεα εφ' αυτων τον Αγγελον της Αβυσσε· ονομα αυτω Εβραϊστι Αβαδδων, εν δε τη Ελληνικη ονομα εχει Απολλυων. Revelations. c. 9. v. 11.

[19] Revelations. c. 20. v. 2, Abadon ſignifies ſerpens Dominus, vel Serpens Dominus Sol.

[20] Daniel Heinſius. Ariſtarchus. P. 11.

[21] Euſeb. P. E. L. 1. p. 41, 42.

Octateuch.

Octateuch of Oſtanes: and moreover, that in Perſis and in other parts of the eaſt they erected temples to the ſerpent tribe, and held feſtivals to their honour, eſteeming them [22] Θεους τους μεγιστους, και αρχηγους των ὁλων, *the ſupreme of all Gods, and the ſuperintendants of the whole world.* The worſhip began among the people of Chaldea. They built the city Opis upon the [23] Tigris, and were greatly addicted to divination, and to the worſhip of the ſerpent [24]. Inventi ſunt ex iis (Chaldeis) augures, et magi, divinatores, et ſortilegi, et inquirentes Ob, et Ideoni. From Chaldea the worſhip paſſed into Egypt, where the ſerpent Deity was called Canoph, Can-eph, and C'neph, It had alſo the name of Ob, or Oub, and was the ſame as the Baſiliſcus, or Royal Serpent; the ſame alſo as the Thermuthis: and in like manner was made uſe of by way of ornament to the ſtatues of their [25] Gods. The chief Deity of Egypt is ſaid to have been Vulcan, who was alſo ſtiled Opas, as we learn from [26] Cicero. He was the ſame as Oſiris, the Sun; and hence was often called Ob-El, ſive Pytho Sol: and there were pillars ſacred to him with curious hieroglyphical inſcriptions, which had the ſame name. They were very lofty, and narrow in compariſon of their length; hence among the Greeks, who co-

[22] Euſeb. ibidem. Ταδε αυτα και Οφανης κτλ.

[23] Herod. L. 2. c. 189. alſo Ptolemy.

[24] M. Maimonides in more Nevochim. See Selden de Diis Syris. Synt. 1. c. 3. p. 49.

[25] Ουεαιον, ὁ ἐστιν Ἑλληνιστι Βασιλισκον· ὁνπερ χρυσουν ποιουντες Θεοις περιτιθεασιν. Horapollo. L. 1. p. 2.

Ουεαιον is ſo corrected for Ουραιον, from MSS. by J. Corn. De Pauw.

[26] Cicero de Nat. Deor. L. 3.

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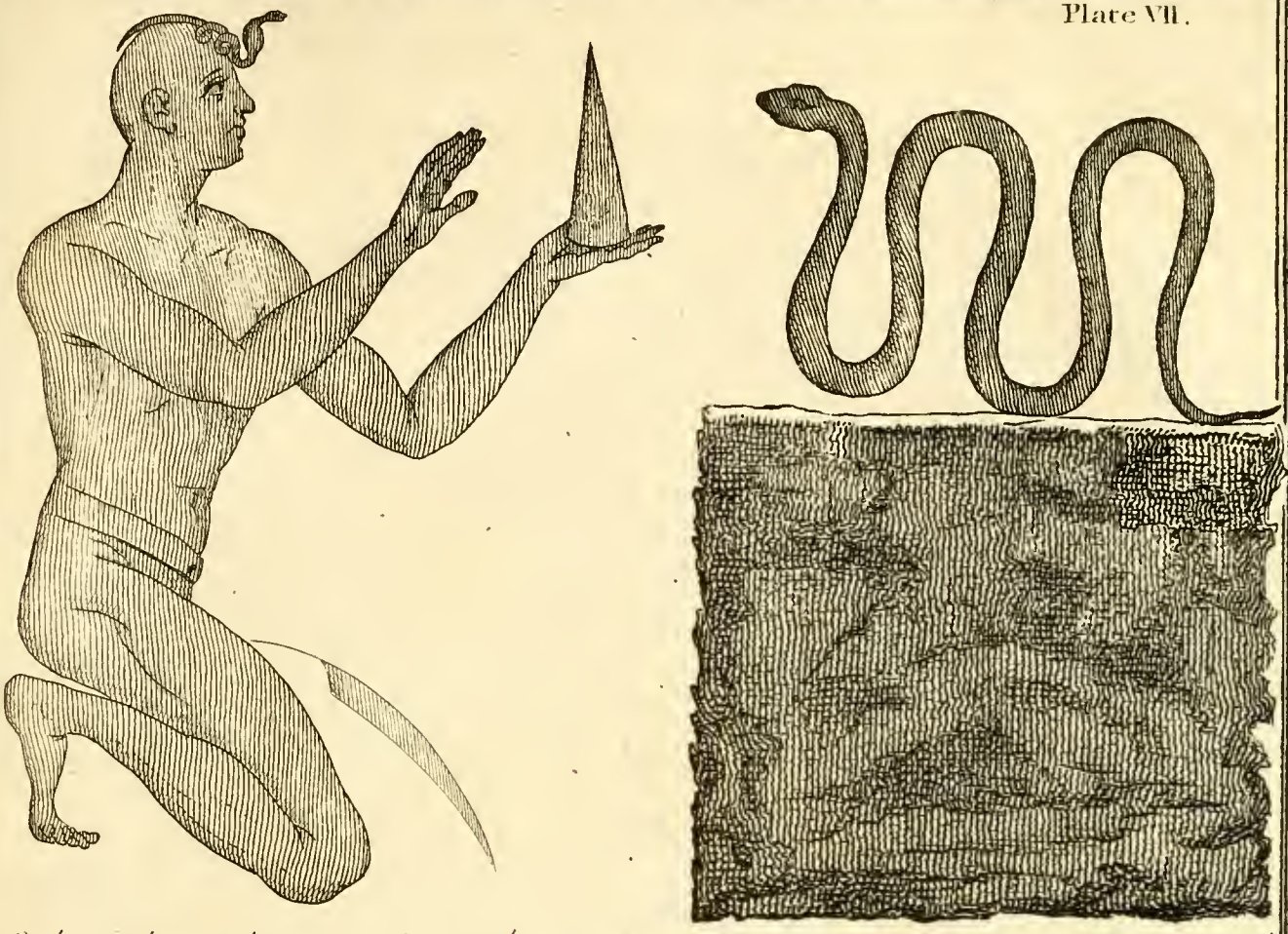


Ophis Thermuthis, sive Ob Basiliscus Aegyptiacus, cum Sacerdote Supplicante.

pied from the Egyptians, every thing gradually tapering to a point was ſtiled Obelos, and Obeliſcus. Ophel (Oph-El) was a name of the ſame purport: and I have ſhewn, that many ſacred mounds, or Tapha, were thus denominated from the ſerpent Deity, to whom they were ſacred.

Sanchoniathon makes mention of an hiſtory, which he once wrote upon the worſhip of the ſerpent. The title of this work according to Euſebius was, [27] Ethothion, or Ethothia. Another treatiſe upon the ſame ſubject was written by Pherecydes Syrus, which was probably a copy of the former; for he is ſaid to have compoſed it, [28] παρα Φοινικων λαβων τας αφορμας, *from ſome previous accounts of the Phenicians.* The title of his book was the Theology of Ophion, ſtiled Ophioneus; and of his worſhipers, called Ophionidæ. Thoth, and Athoth, were certainly titles of the Deity in the Gentile world: and the book of Sanchoniathon might very poſſibly have been from hence named Ethothion, or more truly Athothion. But from the ſubject, upon which it was written, as well as from the treatiſe of Pherecydes, I ſhould think, that Athothion, or Ethothion, was a miſtake for Ath-ophion, a title which more immediately related to that worſhip, of which the writer treated. *Ath* was a ſacred title, as I have ſhewn: and I imagine, that this diſſertation did not barely relate to the ſerpentine Deity; but contained accounts of his votaries, the Ophitæ, the principal of which were the ſons of Chus. The worſhip of the Serpent began among

[27] Præp. Evan. L. 1. p. 41.

[28] Euſeb. ſupra.

them;

them; and they were from thence denominated Ethopians, and Aithopians, which the Greeks rendered Αἰθιοπες. It was a name, which they did not receive from their complexion, as has been commonly ſurmiſed; for the branch of Phut, and the Lubim, were probably of a deeper die: but they were ſo called from Ath-Ope, and Ath-Opis, the God, which they worſhiped. This may be proved from Pliny. He ſays that the country Æthiopia (and conſequently the people) had the name of Æthiop from a perſonage who was a Deity— ab [29] Æthiope Vulcani filio. The Æthiopes brought theſe rites into Greece: and called the iſland, where they firſt eſtabliſhed them, [30] Ellopia, Solis Serpentis inſula. It was the ſame as Eubœa, a name of the like purport; in which iſland was a region named Æthiopium. Eubœa is properly Oub-Aia; and ſignifies the Serpent-Iſland. The ſame worſhip prevailed among the Hyperboreans, as we may judge from the names of the ſacred women, who uſed to come annually to Delos. They were prieſteſſes of the Tauric Goddeſs, and were denominated from her titles.

[31] Ουπις τε, Λοξω τε, και Ευαιων Ἑκαεργη.

Hercules was eſteemed the chief God, the ſame as Chronus; and was ſaid to have produced the Mundane egg. He was repreſented in the Orphic Theology under the mixed ſymbol of a [32] lion and a ſerpent: and ſometimes of a [33] ſerpent

[29] L. 6. p. 345.

[30] Strabo. L. 10. p. 683. It was ſuppoſed to have had its name from Ellops, the Son of Ion who was the brother of Cothus.

[31] Callimachus. H. in Delon. V. 292. Ευαιων, Eva-On, Serpens Sol.

[32] Athenagoras. Legatio. P. 294. Ηρακλης Χρονος.

[33] Athenag. P. 295. Ηρακλης Θεος—δρακων ἑλικτος.

only.

only. I have before mentioned, that the Cuthites under the title of Heliadæ ſettled at Rhodes: and, as they were Hivites or Ophites, that the iſland in conſequence of it was of old named Ophiuſa. There was likewiſe a tradition, that it had once ſwarmed with [34] ſerpents. The like notion prevailed almoſt in every place, where they ſettled. They came under the more general titles of Leleges and Pelaſgi: but more particularly of Elopians, Europians, Oropians, Aſopians, Inopians, Ophionians, and Æthiopes, as appears from the names, which they bequeathed; and in moſt places, where they reſided, there were handed down traditions, which alluded to their original title of Ophites. In Phrygia, and upon the Helleſpont, whither they ſent out colonies very early, was a people ſtiled Οφιογενεις, or the ſerpent-breed; who were ſaid to retain an affinity and correſpondence with [35] ſerpents. And a notion prevailed, that ſome hero, who had conducted them, was changed from a ſerpent to a man. In Colchis was a river Ophis; and there was another of the ſame name in Arcadia. It was ſo named from a body of people, who ſettled upon its banks, and were ſaid to have been conducted by a ſerpent: [36] Τον ἡγεμονα γενεσθαι δρακοντα. Theſe reptiles are ſeldom found in iſlands, yet Tenos one of the Cyclades was ſuppoſed to have once ſwarmed with them. [37] Εν τῃ Τηνῳ, μια των Κυκλαδων νησῳ,

[34] It is ſaid to have been named Rhodus from Rhod, a Syriac word for a ſerpent. Bochart. G. S. P. 369.

[35] Ενταυθα μυθυσι τὰς Οφιογενεις συγγενειαν τινα ἐχειν πρὸς τὰς ὀφεις. Strabo. L. 13. p. 880. Ophiogenæ in Helleſponto circa Parium. Pliny. L. 7. p. 371.

[36] Pauſan. L. 8. p. 614.

[37] Ariſtoph. Plutus. Schol. V. 718.

οφεις και σκορπιοι δεινοι εγινοντο. Thucydides mentions a people of Ætolia called [38] Ophionians: and the temple of Apollo at Patara in Lycia ſeems to have had its firſt inſtitution from a prieſteſs of the ſame [39] name. The iſland of Cyprus was ſtiled Ophiuſa, and Ophiodes, from the ſerpents, with which it was ſuppoſed to have [40] abounded. Of what ſpecies they were is no where mentioned; excepting only that about Paphos there was ſaid to have been a [41] kind of ſerpent with two legs. By this is meant the Ophite race, who came from Egypt, and from Syria, and got footing in this [42] iſland. They ſettled alſo in Crete, where they increaſed greatly in numbers; ſo that Minos was ſaid by an unſeemly allegory, [43] οφεις ερηται, ſerpentes minxiſſe. The iſland Seriphus was one vaſt rock, by the Romans called [44] ſaxum ſeriphium; and made uſe of as a larger kind of priſon for baniſhed perſons. It is repreſented as having once abounded with ſerpents; and it is ſtiled by Virgil *ſerpentifera*, as the paſſage is happily corrected by Scaliger.

[45] Æginamque ſimul, ſerpentiferamque Seriphon.

[38] L. 3. c. 96. Strabo. L. 10. p. 692.

[39] Steph. Byzant. Παταρα.

[40] Βη δ' επ' εραν Διας φευγων οφιωδεα Κυπρον. Parthenius. See Voſſius upon Pomp. Mela. L. 1. c. 6. p. 391.

Ovid Metamorph. L. 10. v. 229. Cypri arva Ophiuſia.

[41] They were particularly to be found at Paphos. Apollon. Diſcolus. Mirabil. c. 39. Οφις ποδας εχων δυο.

[42] Herodotus. L. 7. c. 90. Οι δε απο Αιθιοπιης, ως αυτοι Κυπριοι λεγουσι.

[43] Ο γαρ Μινως οφεις, και σκορπιους, και σκολοπενδρας ηρεσκεν κλ. Antonin. Liberalis. c. 41. p. 202. See notes, P. 276.

[44] Tacitus. Annal. L. 4. c. 21.

[45] In Ceiri.

It

It had this epithet not on account of any real ſerpents, but according to the Greeks from [46] Meduſa's head, which was brought hither by Perſeus. By this is meant the ſerpent Deity, whoſe worſhip was here introduced by people called Pereſians. Meduſa's head denoted divine wiſdom: and the iſland was ſacred to the ſerpent, as is apparent from its name [47]. The Athenians were eſteemed Serpentigenæ; and they had a tradition, that the chief guardian of their Acropolis was a [48] ſerpent. It is reported of the Goddeſs Ceres, that ſhe placed a dragon for a guardian to her temple at [49] Eleuſis; and appointed another to attend upon Erectheus. Ægeus of Athens according to Androtion was of the [50] ſerpent breed: and the firſt king of the country is ſaid to have been [51] Δρακων, a Dragon. Others make Cecrops the firſt who reigned. He is ſaid to have been [52] διφυης, *of a twofold nature*; συμφυες εχων σωμα ανδρος και δρακοντος, *being formed with the body of a man blended with that of a ſerpent*. Diodorus ſays, that this was a circumſtance deemed by the Athenians inexplicable: yet he labours to explain it by repreſenting Cecrops, as half a man, and half a [53] brute; becauſe

[46] Strabo. L. 10. p. 746.

[47] What the Greeks rendered Σεριφος was properly Sar-Iph; and Sar-Iphis, the ſame as Ophis: which ſignified Petra Serpentis, ſive Pythonis.

[48] Herodotus. L. 8. c. 41.

[49] Strabo. L. 9. p. 603.

[50] Lycophron Scholia. V. 496. απο των οφεων τα δρακοντος.

[51] Meurſius de reg. Athen. L. 1. c. 6.

[52] Apollodorus. L. 3. p. 191.

[53] Diodorus. L. 1. p. 25. Cecrops is not by name mentioned in this paſſage

cauſe he had been of two different communities. Euſtathius likewiſe tries to ſolve it nearly upon the ſame principles, and with the like ſucceſs. Some had mentioned of Cecrops, that he underwent a metamorphoſis, [54] *απο οφεως εις ανθρωπον ελθειν, that he was changed from a ſerpent to a man.* By this was ſignified according to Euſtathius, that Cecrops by coming into Hellas diveſted himſelf of all the rudeneſs, and barbarity of his [55] country, and became more civilized and humane. This is too high a compliment to be payed to Greece in its infant ſtate, and detracts greatly from the character of the Egyptians. The learned Marſham therefore animadverts with great juſtice. [56] Eſt veriſimilius illum ex Ægypto mores magis civiles in Græciam induxiſſe. *It is more probable, that he introduced into Greece, the urbanity of his own country, than that he was beholden to Greece for any thing from thence.* In reſpect to the mixed character of this perſonage, we may, I think, eaſily account for it. Cecrops was certainly a title of the Deity, who was worſhiped under this [57] emblem. Something of the like nature was mentioned of Triptolemus, and [58] Ericthonius:

according to the preſent copies: yet what is ſaid, certainly relates to him, as appears by the context, and it is ſo underſtood by the learned Marſham. See Chron. Canon. P. 108.

[54] Euſtat. on Dionyſ. P. 56. Edit. Steph.

[55] *Τον βαρβαρον Αιγυπτιασμον αφεις. κτλ.* ibid.

See alſo Tzetzes upon Lycophron. V. 111.

[56] Chron. Canon. P. 109.

[57] It may not perhaps be eaſy to decipher the name of Cecrops: but thus much is apparent, that it is compounded of Ops, and Opis, and related to his ſymbolical character.

[58] *Δρακοντας δυο περι τον Ερεχθεϊον.* Antigonus Caryſtius. c. 12.

and

and the like has been ſaid above of Hercules. The natives of Thebes in Bœotia, like the Athenians above, eſteemed themſelves of the ſerpent race. The Lacedæmonians likewiſe referred themſelves to the ſame original. Their city is ſaid of old to have ſwarmed with [59] ſerpents. The ſame is ſaid of the city Amyclæ in Italy, which was of Spartan original. They came hither in ſuch abundance, that it was abandoned by the [60] inhabitants. Argos was infeſted in the ſame manner, till Apis came from Egypt, and ſettled in that city. He was a prophet, the reputed ſon of Apollo, and a perſon of great ſkill and ſagacity. To him they attributed the bleſſing of having their country freed from this evil.

[61] Απις γαρ ελθων εκ περας Ναυπακτιας,
Ιατρομαντις, παις Απολλωνος, χθονα
Την δ' εκκαθαιρει κνωδαλων βροτοφθορων.

Thus the Argives gave the credit to this imaginary perſonage of clearing their land of this grievance: but the brood came from the very quarter, from whence Apis was ſuppoſed to have arrived. They were certainly Hivites from Egypt: and the ſame ſtory is told of that country. It is repreſented as having been of old over-run with ſerpents; and almoſt depopulated through their numbers. Diodorus Siculus ſeems to underſtand this [62] literally: but a region, which was annually overflowed, and that too for ſo long a ſeaſon, could

[59] Ariſtot. de Mirabilibus. Vol. 2. p. 717.
[60] Pliny. L. 3. p. 153. L. 8. p. 455.
[61] Æſchyli Supplices, P. 516.
[62] L. 3. p. 184.

not

not well be liable to ſuch a calamity. They were ſerpents of another nature, with which it was thus infeſted: and the hiſtory relates to the Cuthites, the original Ophitæ, who for a long time poſſeſſed that country. They paſſed from Egypt to Syria, and to the Euphrates: and mention is made of a particular breed of ſerpents upon that river, which were harmleſs to the natives, but fatal to every body elſe. [63] This, I think, cannot be underſtood literally. The wiſdom of the ſerpent may be great; but not ſufficient to make theſe diſtinctions. Theſe ſerpents were of the ſame nature as the [64] birds of Diomedes, and the dogs in the temple of Vulcan: and theſe hiſtories relate to Ophite prieſts, who uſed to ſpare their own people, and ſacrifice ſtrangers, a cuſtom, which prevailed at one time in moſt parts of the world. I have mentioned that the Cuthite prieſts were very learned: and as they were Ophites, whoever had the advantage of their information, was ſaid to have been inſtructed by ſerpents. Hence there was a tradition, that Melampus was rendered prophetic from a communication with theſe [65] animals. Something ſimilar is ſaid of Tireſias.

As the worſhip of the ſerpent was of old ſo prevalent, many places, as well as people from thence, received their names. Thoſe who ſettled in Campania were called Opici; which ſome would have changed to Ophici; becauſe they were denominated from ſerpents. [66] Οι δε (φασιν) ὁτι Οφικοι

[63] Apollonius Diſcolus. c. 12. and Ariſtot. de Mirabilibus. Vol. 2. p. 737.

[64] Aves Diomedis—judicant inter ſuos et advenas, &c. Iſidorus Orig. L. 12. c. 7. Pliny. L. 10. c. 44.

[65] Apollodorus. L. 1. p. 37.

[66] Stephanus Byzant. Οπικοι.

απο

απο των οφιων. But they are in reality both names of the ſame purport, and denote the origin of the people. We meet with places called Opis, Ophis, Ophitæa, Ophionia, Ophioëſſa, Ophiodes, and Ophiuſa. This laſt was an ancient name, by which, according to Stephanus, the iſlands Rhodes, Cythnus, Beſbicus, Tenos, and the whole continent of Africa, were diſtinguiſhed. There were alſo cities ſo called. Add to theſe places denominated Oboth, Obona, and reverſed Onoba, from Ob, which was of the ſame purport. Clemens Alexandrinus ſays that the term Eva ſignified a ſerpent, if pronounced with a proper [67] aſpirate. We find that there were places of this name. There was a city Eva in [68] Arcadia: and another in [69] Macedonia. There was alſo a mountain Eva, or Evan, taken notice of by [70] Pauſanias, between which and Ithome lay the city Meſſene. He mentions alſo an Eva in Argolis, and ſpeaks of it as a large town. Another name for a ſerpent, of which I have as yet taken no notice, was Patan, or Pitan. Many places in different parts were denominated from this term. Among others was a city in [72] Laconia; and another in [73] Myſia, which Stephanus ſtiles a city of Æolia. They were

[67] The ſame is ſaid by Epiphanius. Ευια τον οφιν παιδες Εβραιων ονομαζησι. Epiphanius adverſ. Hæres. L. 3. tom. 2. p. 1092.

[68] Steph. Byzant.

[69] Ptolemy. P. 93. Ευια.

[70] Pauſanias. L. 4. p. 356.

[71] L. 2. p. 202.

[72] Pauſan. L. 3. p. 249.

[73] There was a city of this name in Macedonia, and in Troas. Alſo a river.

undoubtedly

undoubtedly ſo named from the worſhip of the ſerpent, Pitan: and had probably Dracontia, where were figures and devices relative to the religion, which prevailed. Ovid mentions the latter city, and has ſome alluſions to its ancient hiſtory, when he deſcribes Medea as flying through the air from Attica to Colchis.

[74] Æoliam Pitanem lævâ de parte relinquit,
Factaque de ſaxo longi ſimulacra *Draconis*.

The city was ſituated upon the river Eva or Evan, which the Greeks rendered [75] Evenus. It is remarkable, that the Opici, who are ſaid to have been denominated from ſerpents, had alſo the name of Pitanatæ: at leaſt one part of that family were ſo called. [76] Τινας δε και Πιτανατας λεγεσθαι. Pitanatæ is a term of the ſame purport as Opici, and relates to the votaries of Pitan, the ſerpent Deity, which was adored by that people. Menelaus was of old ſtiled [77] Pitanates, as we learn from Heſychius: and the reaſon of it may be known from his being a Spartan, by which was intimated one of the ſerpentigenæ, or Ophites. Hence he was repreſented with a ſerpent for a device upon his ſhield. It is ſaid that a brigade, or portion of infantry, was among ſome of the Greeks named [78] Pitanates; and the ſoldiers in conſequence of it muſt have been termed Pitanatæ: undoubt-

[74] Ovid Metamorph. L. 7. v. 357.

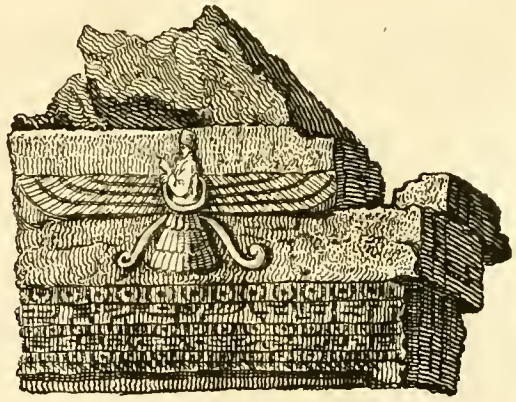
[75] Strabo. L. 13. p. 913. It is compounded of Eva-Ain, the fountain, or river of Eva, the ſerpent.

[76] Strabo. L. 5. p. 383.

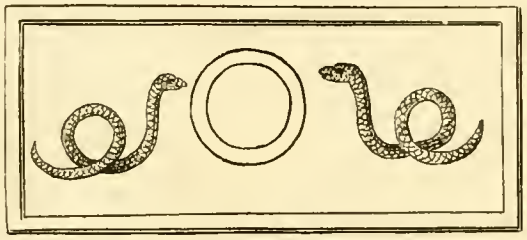
[77] Μενελαον, ὁς ην Πιτανατης. Heſych.
Δρακων επι τη ασπιδι (Μενελαυ) εστιν ειργασμενος. Pauſan. L. 10. p. 863.

[78] Πιτανατης, λοχος. Heſych.

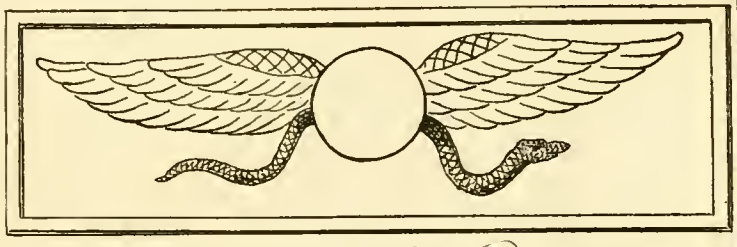
From Kæmpfer.



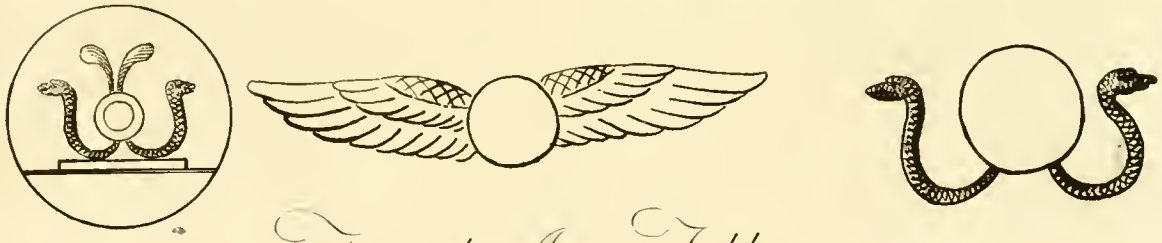
From De Bruyn.



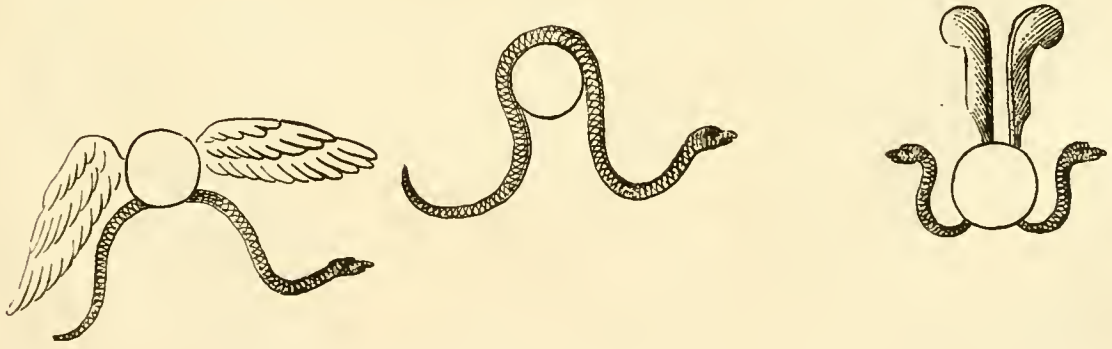
A Chinese Device



From the Ruins of Naki Rustan.



From the Isiac Table.



edly, becauſe they had the Pitan, or ſerpent, for their [79] ſtandard. Analogous to this among other nations there were ſoldiers called [80] Draconarii. I believe, that in moſt countries the military ſtandard was an emblem of the Deity there worſhiped.

From what has been ſaid, I hope, that I have thrown ſome light upon the hiſtory of this primitive idolatry: and have moreover ſhewn, that wherever any of theſe Ophite colonies ſettled, they left behind from their rites, and inſtitutes, as well as from the names, which they bequeathed to places, ample memorials, by which they may be clearly traced out. It may ſeem ſtrange, that in the firſt ages there ſhould have been ſuch an univerſal defection from the truth; and above all things ſuch a propenſity to this particular mode of worſhip, this myſterious attachment to the ſerpent. What is ſcarce credible, it obtained among chriſtians; and one of the moſt early hereſies in the church was of this ſort, introduced by a ſect, called by [81] Epiphanius Ophitæ, by [82] Clemens of Alexandria Ophiani. They are particularly deſcribed by Tertullian, whoſe account of them is well

[79] It was the inſigne of many countries.

Textilis *Anguis*
Diſcurrit per utramque aciem. Sidon. Apollinaris. Carm. 5. v. 409.

[80] Stent bellatrices Aquilæ, ſævique *Dracones.*
Claudian de Nuptiis Honor. et Mariæ. V. 193.

Ut primum veſtras Aquilas Provincia vidit,
Deſiit hoſtiles confeſtim horrere *Dracones.*
Sidon. Apollinaris. Carm. 2. V. 235.

[81] Epiphanius Hæres. 37. P. 267.

[82] Clemens. L. 7. p. 900.

worth our notice. [83] Acceſſerunt his Hæretici etiam illi, qui Ophitæ nuncupantur: nam ſerpentem magnificant in tantum, ut illum etiam ipſi Chriſto præferant. Ipſe enim, inquiunt, ſcientiæ nobis boni et mali originem dedit. Hujus animadvertens potentiam et majeſtatem Moyſes æreum poſuit ſerpentem: et quicunque in eum aſpexerunt, ſanitatem conſecuti ſunt. Ipſe, aiunt, præterea in Evangelio imitatur ſerpentis ipſius ſacram poteſtatem, dicendo, et ſicut Moyſes exaltavit ſerpentem in deſerto, ita exaltari oportet filium hominis. Ipſum introducunt ad benedicenda Euchariſtia ſua. In the above we ſee plainly the perverſeneſs of human wit, which deviates ſo induſtriouſly; and is ever after employed in finding expedients to countenance errour, and render apoſtaſy plauſible. It would be a noble undertaking and very edifying in its conſequences, if ſome perſon of true learning, and a deep inſight into antiquity, would go through with the hiſtory of the [84] ſerpent. I have adopted it, as far as it relates to my ſyſtem, which is in ſome degree illuſtrated by it.

[83] Tertullian de Præſcript. Hæret. c. 47. p. 221.

[84] Voſſius, Selden, and many learned men have touched upon this ſubject. There is a treatiſe of Philip Olearius de Ophiolatriâ. Alſo Diſſertatio Theologico—Hiſtorico, &c. &c. de cultu ſerpentum. Auctore M. Johan. Chriſtian. Kock. Lipſiæ. 1717.

CUCLOPES

CUCLOPES or CYCLOPES.

Παλαιοτατοι μεν λεγονται εν μερει τινι της χωρας (της Σικελιας) Κυκλωπες, και Λαισρυγονες οικηται· ων εγω ουτε γενος εχω ειπειν, ουτε ὁποθεν εισηλθον, η ὁποι απεχωρησαν. Thucydides. L. 6. p. 378.

THUCYDIDES acquaints us concerning the Cyclopes and Læſtrygones, that they were the moſt ancient inhabitants of Sicily, but that he could not find out their race: nor did he know from what part of the world they originally came, nor to what country they afterwards betook themſelves. I may appear preſumptuous in pretending to determine a hiſtory ſo remote, and obſcure; and which was a ſecret to this learned Grecian two thouſand years ago. Yet this is my preſent purpoſe: and I undertake it with a greater confidence, as I can plainly ſhew, that we have many lights, with which the natives of Hellas were unacquainted; beſides many advantages, of which they would not avail themſelves.

The gigantic Cyclopes were originally Ophitæ, who worſhiped the ſymbolical ſerpent. They have been repreſented by the poets, as perſons of an enormous [1] ſtature, rude and ſavage in their demeanour, and differing from the reſt of mankind in countenance. They are deſcribed as having only one large eye; which is ſaid to have been placed, contrary to the uſual ſituation of that organ, in the middle of their foreheads. Their place of reſidence was upon mount Ætna, and in the adjacent diſtrict at the foot of that [2] mountain, which was the original region ſtiled Trinacia. This is the common account, as it has been tranſmitted by the Poets, as well as by the principal mythologiſts of Greece: and in this we have been taught to acquieſce. But the real hiſtory is not ſo obvious and ſuperficial. There are accounts of them to be obtained, that differ much from the repreſentations, which are commonly exhibited. The Poets have given a mixed deſcription: and in lieu of the Deity of the place have introduced theſe ſtrange perſonages, the ideas of whoſe ſize were borrowed from ſacred edifices, where the Deity was worſhiped. They were Petra, or temples of Cœlus; of the ſame nature and form as the tower of Orion, which was at no great diſtance from them. Some of them had the name of [3] Charon, and Tarchon: and they were eſteemed Pelorian, from the God Alorus, the ſame as Cœlus and Py-

[1] Homer. Odyſſ. L. 10. v. 106.

[2] Hæc a principio patria Cyclopum fuit. Juſtin. of the iſland Sicily. L. 4. c. 2.

[3] Ος οψεται μεν τȣ μονογληνȣ ϛεγας

Χαρωνος. Lycophron. V. 659. Charon was not a perſon, but Char-On, the temple of the Sun.

 thon.

thon. The Grecians confounded the people, who raiſed theſe buildings, with the ſtructures themſelves. Strabo places them near [4] Ætna, and Leontina: and ſuppoſes, that they once ruled over that part of the iſland. And it is certain that a people ſtiled Cyclopians did poſſeſs that [5] province. Polyphemus is imagined to have been the chief of this people: and Euripides deſcribes the place of his reſidence as towards the foot of the mountain: [6] Οικεις ὑπ' Αιτνῃ τῃ πυροσακτῳ Πετρᾳ. They are repreſented as a people ſavage, and lawleſs, and delighting in human fleſh. Hence it is propheſied by Caſſandra, as a curſe upon Ulyſſes, that he would one day be forced to ſeek for refuge in a Cyclopian [7] manſion. And when he arrives under the roof of Polyphemus, and makes inquiry about his hoſt, and particularly upon what he fed; he is told, that the Cyclops above all things eſteemed the fleſh of ſtrangers. [8] Chance never throws any body upon this coaſt, ſays Silenus, but he is made a meal of; and it is looked upon as a delicious repaſt. This character of the Cyclopians aroſe from the cruel cuſtom of ſacrificing ſtrangers, whom fortune brought upon their coaſt. This was practiſed in many parts of the world, but eſpecially here, and upon the coaſt of the Lamii in

[4] Των περι την Αιτνην και Λεοντινην Κυκλωπας (δυναστυσαι). Strabo. L. 1. p. 38.

[5] The province of Leontina called Xuthia. Diodorus. L. 5. p. 291.

[6] Cyclops V. 297.

[7] Lycophron. V. 659.

[8] Γλυκυτατα φασι τα κρεα της ξενης φερειν.
Ουδεις μολων δευρ', ὁστις η κατεσφαγη. Euripid. Cyclops. V. 126.

Italy;

Italy; and among all the Scythic nations upon the Euxine ſea: into all which regions it was introduced from Egypt and Canaan.

But we muſt not conſider the Cyclopians in this partial light: nor look for them only in the iſland of Sicily, to which they have been by the Poets confined. Memorials of them are to be found in many parts of Greece, where they were recorded as far ſuperior to the natives in ſcience and ingenuity. The Grecians by not diſtinguiſhing between the Deity, and the people, who were called by his titles, have brought great confuſion upon this hiſtory. The Cyclopians were denominated from Κυκλωψ, Cyclops, the ſame as Cœlus. According to Parmeno Byzantinus he was the God [9] Nilus of Egypt, who was the ſame as [10] Zeus, and Oſiris. The hiſtory both of the Deity, and of the people, became in time obſolete: and it has been rendered more obſcure by the mixed manner, in which it has been repreſented by the Poets.

It is generally agreed by writers upon the ſubject, that the Cyclopians were of a ſize ſuperior to the common race of mankind. Among the many tribes of the Amonians, which went abroad, were to be found people, who were

[9] The river Nilus was called Triton, and afterwards Nilus. Μετωνομασθη δε ατο Νειλε τε Κυκλωπος. Scholia in Apollon. L. 4. v. 268.

Nilus Deorum maximus. Huetii Demons. Evang. Prop. 4. P. 111.

[10] Αιγυπτιε Ζευ, Νειλε. Athenæus. L. 5. p. 203.

Vulcanus—Nilo natus, Opas, ut Ægyptii appellant. Cicero de Naturâ Deor. L. 3. c. 22. Hence Νειλος Κυκλωψ muſt have been the chief Deity; and the Cyclopians his votaries and prieſts.

Νειλοιο τεμενος Κρονιδα. Pindar. Pyth. Ode 4. p. 239. He was no other than Ouranus, and Cœlus.

ſtiled [11] Anakim, and were deſcended from the ſons of Anac: ſo that this hiſtory, though carried to a great exceſs, was probably founded in truth. They were particularly famous for architecture; which they introduced into Greece, as we are told by [12] Herodotus: and in all parts, whither they came, they erected noble ſtructures, which were remarkable for their height and beauty: and were often dedicated to the chief Deity, the Sun, under the name of Elorus, and P'elorus. People were ſo ſtruck with their grandeur, that they called every thing great and ſtupendous, Pelorian. And when they deſcribed the Cyclopians as a lofty towering race, they came at laſt to borrow their ideas of this people from the towers, to which they alluded. They ſuppoſed them in height to reach to the clouds; and in bulk to equal the promontories, on which they were founded. Homer ſays of Polyphemus,

[13] Και γαρ θαυμ' ετετυκτο πελωριον, ουδε εωικει
Ανδρι γε σιτοφαγῳ, αλλα ριῳ ὑληεντι.

Virgil ſays of the ſame perſon,

[14] Ipſe arduus, altaque pulſat ſidera.

As theſe buildings were oftentimes light-houſes, and had in their upper ſtory one round caſement, Argolici clypeï, aut

[11] Αγηριων, υιος Ανακτος, who was buried in the iſland Lade near Miletus, is mentioned as a gigantic perſonage by Pauſanias. L. 1. p. 87. Large bones have been found in Sicily; which were probably the bones of elephants, but have been eſteemed the bones of the Cyclopians by Kircher and Fazellus. Fazellus. Dec. 1. L. 1. c. 6.

[12] Herodotus. L. 5. c. 61. He alludes to them under the name of Cadmians.

[13] Odyſſ. 10. v. 190.

[14] Æneid. L. 3. v. 619.

Phœbeæ

Phœbeæ lampadis inſtar, by which they afforded light in the night-ſeaſon; the Greeks made this a characteriſtic of the people. They ſuppoſed this aperture to have been an eye, which was fiery, and glaring, and placed in the middle of their foreheads. Hence Callimachus deſcribes them as a monſtrous race:

[15] αινα Πελωρα,
Πεηοσιν Οσσειοισιν εοικοτα· πασι δ' υπ' οφρυν
Φαεα μεγογληνα σακει ισα τετραβοειῳ.

The Grecians have ſo confounded the Cyclopian Deity with his votaries, that it is difficult to ſpeak preciſely of either. They ſometimes mention him as a ſingle perſon; the ſame as Nilus of Egypt, who was eſteemed the father of the Gods. At other times they introduce a plurality, whom they ſtill repreſent as of the higheſt antiquity, and make the brethren of Cronus: [16] Κυκλωπες—οἱ αδελφοι ηταν τȣ Κρονȣ, τȣ πατρος τȣ Διος. Proclus in Photius informs us, that, according to the ancient mythology of the Auctores Cyclici, the giants with an hundred hands, and the Cyclopes were the firſt born of the [17] Earth and Cœlus. But in theſe hiſtories every degree of relation has been founded upon dle ſurmiſes; and is uniformly to be ſet aſide. The Cyclo-

[15] Hymn in Dian. V. 51.

Μȣνος δ' οφθαλμος μεσσῳ επεκειτο μετωπῳ. Heſiod. Theogon. V. 143.

Clemens Alexandrinus tells us, that Homer's account of Polyphemus is borrowed from the character of Saturnus in the Orphic poetry. Strom. L. 6. p. 751.

[16] Scholia in Æſchyl. Prometh. P. 56.

[17] Παιδες Ουρανȣ, και Γης.

pian

pian Deity was [18] Ouranus, and the Cyclopians were his prieſts and votaries: ſome of whom had divine honours paid to them, and were eſteemed as Gods. Upon the Iſthmus of Corinth was an ancient temple; which ſeems to have been little more than a ταφος or high altar, where offerings were made to the Cyclopian [19] Deities. People of this family ſettled upon the ſouthern coaſt of Sicily at Camarina; which ſome have ſuppoſed to have been the Hupereia of Homer, where the Pheacians once reſided.

[20] Οι πριν μεν ποτ' εναιον εν ευρυχορῳ Υπερειᾳ,
Αγχι Κυκλωπων ανδρων υπερηνορεοντων.

But there is no reaſon to think, that the city Hupereia was in Sicily; or that the Pheacians came from that country. The notion aroſe from a common miſtake. All the Greek, and Roman, Poets, and even Strabo with other reſpectable writers, have taken it for granted, that the Cyclopians of Homer were near Ætna in Sicily. Others except to their being near Ætna; and inſiſt, that they were in the vicinity of Erix upon the oppoſite part of the iſland. But Homer does not once mention the iſland during his whole account of the Cyclopes: nor does Ulyſſes arrive in Sicily, till after many ſubſequent adventures. That there were

[18] Εξ ἡς αυτῳ (Ουρανῳ) τρεις παιδας γινωσκεσιν ἑκατονταχειρας, και τρεις ἑτερες αποτικτεσι Κυκλωπας. Proclus in Photio. C. ccxxxix. p. 982.

Euripides makes them the ſons of Oceanus.

Ἵν' οι μονωπες ποντιε παιδες Θεε
Κυκλωπες οικεσ' αντρ' ερημ', ανδροκτονοι. Cyclops. V. 21.

[19] Και δη Ἱερον εστιν αρχαιον, Κυκλωπων καλεμενος Ὁμιλος, και θυεσιν επ' αυτῳ Κυκλωψι. Pauſanias. L. 2. p. 114.

[20] Odyſſ. Z. V. 5. Υπερειαν, δι μεν την εν Σικελιᾳ Καμαριναν. Schol. ibid.

Cyclopians near Ætna is certain: but thoſe mentioned by Homer were of another country, and are repreſented as natives of the continent though his account is very indeterminate and obſcure. There were probably people of this family in many parts of Sicily, eſpecially about the city Camarina. They ſeem to have been of the Anakim race, and worſhipers of the Sun. Hence they were ſtiled Camarin, and their chief city Camarina, which was ſo called from a city of the ſame name in [21] Chaldea, the Ur of the Scriptures. Polyphemus is mentioned as a muſician and a ſhepherd; but of a ſavage and brutal diſpoſition: which character aroſe from the cruel rites practiſed by the Cyclopians. According to [22] Bacchylides it was ſaid, that Galatus, Illyrius, and Celtus were the ſons of Polyphemus. By this was certainly ſignified, that the Galatæ, Illyrii, and Celtæ, were of Cyclopian original, and of the Anakim race; all equally Amonians. Lycophron mentions the cave of this perſonage, by which was meant an ancient temple; and he calls it [23] μονογληνε ϛεγας Χαρωνος: *the habitation of Charon, a perſonage with one eye.* But here, as I have often obſerved, the place is miſtaken for a perſon; the temple for the Deity. Charon was the very place; the ancient temple of the Sun. It was

[21] Εν πολει της Βαβυλωνιας Καμαρινη, ἣν τινας λεγειν πολιν Ουριαν. Alexand. Polyhiſt. apud Euſeb. Præp. Evan. L. 9. p. 418.

[22] Natalis Comes. L. 9. p. 510. By the Celtæ are meant thoſe of Iberia: οφιγενοι Τιτηνες of Callimachus.

[23] Lycoph. V. 659. Appian mentions a nation of Cyclopians in Illyria, who were near the Pheacians.

there-

therefore ſtiled Char-On from the God, who was there worſhiped; and after the Egyptian cuſtom an eye was engraved over its portal. Theſe temples were ſometimes called Charis, [23] Χαρις; which is a compound of Char-Is, and ſignifies a prutaneion, or place ſacred to Hephaſtus. As the rites of fire were once almoſt univerſally practiſed, there were many places of this name, eſpecially in [24] Parthia, Babylonia, and Phrygia. The Grecians rendered Char-Is by Χαρις, a term in their own language, which ſignified grace and elegance. And nothing witneſſes their attachment to ancient terms more than their continually introducing them, though they were ſtrangers to their true meaning. The Arimaſpians were Hyperborean Cyclopians; and had temples named Charis, or Chariſia, in the top of which were preſerved a perpetual fire. They were of the ſame family as thoſe of [25] Sicily, and had the ſame rites; and particularly worſhiped the Ophite Deity under the name of [26] Opis. Ariſteas Proconneſius wrote their hiſtory; and among other things mentioned that they had but one eye, which was placed in their graceful forehead.

[23] The liba made in ſuch temples were from it named Chariſia. Χαρισιον, ειδος πλακουντων. Heſych.

[24] In Parthia, Καλλιοπη, Χαρις. Appian. Syriac. P. 125.

Φρυγιας πολις Καρις. Steph. Byzant.

Chariſiæ in Arcadia. Ibid. The iſland Cos, called of old Caris. Ibid.

[25] Herodotus. L. 4. c. 13. Αριμασπους ανδρας μονοφθαλμους.

Strabo. L. 1. p. 40. Ταχα δε και τους μονομματους Κυκλωπας εκ της Σκυθικης ἱστοριας μετενηνοχεν (Ὁμηρος.)

[26] Ουπις τε, Λοξω τε, και ευαιων Ἑκαεργη. Callimach. H. in Delon. V. 292.

[27] Οφθαλμον δ' ἐν' ἑκαστος εχει χαριεντι μετωπῳ.

How could the front of a Cyclopian, one of the moſt hideous monſters that ever poetic fancy framed, be ſtiled graceful? The whole is a miſtake of terms: and what this writer had miſapplied, related to Charis, a tower; and the eye was the caſement in the top of the edifice, where a light, and fire were kept up. What confirmed the miſtake was the repreſentation of an eye, which, as I have mentioned, was often engraved over the entrance of theſe temples. The chief Deity of Egypt was frequently repreſented under the ſymbol of an eye, [28] and a ſcepter. I have obſerved, that Orion was ſuppoſed to have had three fathers, merely becauſe a tower, ſacred to him in Sicily, and called Tor-Pator, was altered to Τριπατωρ; which change ſeemed to countenance ſuch an opinion. The Cyclopians were of the ſame region in that iſland; and their towers had undoubtedly the ſame name: for the Cyclopians were ſtiled [29] Τριτοπατερες, and were ſuppoſed to have been three in number. Some ſuch miſtake was made about the towers ſtiled Charis: whence the Grecians formed their notion of the Graces. As Charis was a tower ſacred to fire; ſome of the Poets have ſuppoſed a nymph of that name, who was beloved by

[27] Caſaubon. not. in Strabon. L. 1. p. 40.

Μεσωπα τρατον Αριμασπον. Æſchyl. Prineth. P. 49.

[28] Τον γαρ βασιλεα και κυριον Οσιριν οφθαλμῳ και σκηπτρῳ γραφουσιν. Plutarch. Iſis et Oſiris. P. 354.

[29] Lycophron. V. 328. See Suidas.

Φιλοχορος Τριτοπατορας παντων γεγονεναι πρωτους. Etymolog. Mag. See Meurſii not. in Lycophron. V. 328. Ῥαισει Τριπατρῳ φασγανῳ Κανδαονος.

Vulcan.

Vulcan. Homer ſpeaks of her as his wife: [30] Χαρις—Καλη, ἡν ωπυιε περικλυτος Αμφιγυηεις. But Nonnus makes her his miſtreſs; and ſays, that he turned her out of doors for her jealouſy.

[31] Εκ δε δομων εδιωκε Χαριν ζηλημονα νυμφην.

The Graces were ſaid to be related to the Sun, who was in reality the ſame as Vulcan. The Sun among the people of the eaſt was called Hares, and with a guttural Chares: and his temple was ſtiled Tor-Chares. But as Tor-Pator was changed to Tripator; ſo Tor-Chares was rendered Trichares, which the Greeks expreſſed Τριχαριες; and from thence formed a notion of three Graces. Cicero ſays that they were the daughters of night, and Erebus: but Antimachus, more agreeably to this etymology, maintained, that they were the offspring of the Sun and light; [32] Αιγλης και Ἡλιϑ ϑυγατερας. Theſe ſeeming contradictions are not difficult to be reconciled.

The Amonians, wherever they ſettled, were celebrated

[30] Iliad. Σ. v. 382. and Ξ. V. 275. See Pauſan. L. 9. p. 781.

[31] Nonni Dionyſiaca. L. 29. p. 760.

The Graces and the Furies (Charites et Furiæ) were equally denominated from the Sun, and fire; and in conſequence of it had joint worſhip in Arcadia. Pauſan. L. 8. p. 669. Charis, Χαρις, of the Greeks was the ſame perſonage as Ceres of the Romans. She was alſo called Damater, and eſteemed one of the Furies. Pauſan. L. 8. p. 649.

[32] Pauſanias. L. 9. p. 781. So Coronis is ſaid to have been the daughter of Phlegyas. Pauſan. L. 2. p. 170: and Cronus the ſon of Apollo. L. 2 p. 123. Chiron the ſon of Saturn; Charon the ſon of Erebus and night. The hero Chariſius, the ſon of Lycaon, which Lycaon was no other than Apollo, the God of light. Theſe were all places, but deſcribed as perſonages; and made the children of the Deity, to whom they were ſacred.

for

for their ſuperiority in ſcience; and particularly for their ſkill in building. Of this family were Trophonius, and his brother Agamedes, who are repreſented as very great in the profeſſion. They were truly wonderful, ſays [33] Pauſanias, for the temples, which they erected to the Gods; and for the ſtately edifices, which they built for men. They were the architects, who contrived the temple of Apollo at Delphi, and the treaſury conſtructed to Urius. They were, I make no doubt, ſome of thoſe, who were ſtiled Cyclopians; as the people under this appellation were far the moſt eminent in this way. When the Sibyl in Virgil ſhews Æneas the place of torment in the ſhades below, and leads him through many melancholy receſſes, we find that the whole was ſeparated from the regions of bliſs by a wall built by the Cyclopians. The Sibyl accordingly at their exit tells him,

[34] Cyclopum educta caminis
Mænia conſpicio.

From hence we find that they were the reputed builders of the infernal manſions; which notion aroſe from the real buildings, which they erected. For all the ideas of the ancients about the infernal regions, and the torments of hell, were taken from the temples in each country; and from the rites, and inquiſition, practiſed in them. But the Cyclopians were not merely imaginary operators. They founded ſeveral cities in Greece; and conſtructed many temples to

[33] Δειναι Θεοις τε ἱερα κατασκευασασθαι, και βασιλεια ανθρωποις· και γαρ τω Απολλωνι τον Ναον ᾠκοδομησαντο τον εν Δελφοις, και Ὑριει τον Θησαυρον. Pauſan. L. 9. p. 785.

Turres, ut Ariſtoteles, Cyclopes (invenerunt). Pliny. L. 7. c. 56.

[34] Virgil. Æn. L. 6. v. 630.

the

the Gods, which were of old in high repute. They were ſo much eſteemed for their ſkill, that, as the Scholiaſt upon Statius obſerves, every thing great and noble was looked upon as Cyclopian : [35] quicquid magnitudine ſuâ nobile eſt, Cyclopum manu dicitur fabricatum. Nor was this a fiction, as may be ſurmiſed; for they were in great meaſure the real architects. And if in the room of thoſe portentous beings the Cyclopes, Κυκλωπες, we ſubſtitute a colony of people called Cyclopians, we ſhall find the whole to be true, which is attributed to them; and a new field of hiſtory will be opened, that was before unknown. They were undoubtedly a part of the people ſtiled Academians, who reſided in Attica; where they founded the Academia, and Ceramicus, and introduced human ſacrifices. Hence we are informed, that the Athenians in the time of a plague ſacrificed three virgin daughters of Hyacinthus at the tomb Geræſtus, the [36] Cyclops. But Geræſtus was not a perſon, but a place. Γεραιστος is a ſmall variation for Ker-Aſtus; and ſignifies the temple of Aſtus the God of fire. It was certainly the ancient name of the place, where theſe ſacrifices were exhibited: and the Taphos was a Cyclopian altar, upon which they were performed. The Cyclopians are ſaid to have built the ancient city Mycene, which Hercules in Seneca threatens to ruin.

— [37] quid moror? majus mihi

[35] Lutatius Placidus in Statii Thebaïd. L. 1. p. 26.

[36] Τας Ὑακινθε κορας—επι τον Γεραιστε τε Κυκλωπος ταφον κατεσφαξαν. Apollodorus. L. 3. p. 205.

[37] Hercules furens. Act. 4. V. 996.

Bellum

Bellum Mycenis reſtat, ut Cyclopea
Everſa manibus mœnia noſtris concidant.

Nonnus ſpeaks of the city in the ſame light:

[38] Στεμματι τειχιοεντι περιζωσθεντα Μυκηνη,
Κυκλωπων κανονεσσι.

The gate of the city, and the chief tower were particularly aſcribed to them: [39] Κυκλωπων δε και ταυτα εργα ειναι λεγουσιν. *Theſe too are repreſented as the work of the Cyclopians.* They likewiſe built Argos; which is mentioned by Thyeſtes in Seneca as a wonderful performance.

[40] Cyclopum ſacras
Turres, labore majus humano decus.

All theſe poetical hiſtories were founded in original truths. Some of them built Hermione, one of the moſt ancient cities in Greece. The tradition was, that it was built by [41] Hermion the ſon of Europs, or Europis, a deſcendant of Phoroneus, and Niobe; and was inhabited by Dorians, who came from Argos: in which hiſtory is more than at firſt appears. The city ſtood near a ſtagnant lake, and a deep cavern; where was ſuppoſed to be the moſt compendious paſſage to the ſhades below: [42] την εις ἁδε καταβασιν συντομον. The lake was called the pool of Acheruſia; near

[38] Nonni Dionyſiaca. L. 41. p. 1068.
Euripides ſtiles the walls of Argos Ουρανια:
Ἱνα τειχεα λαϊνα, Κυκλωπει', ουρανια νεμονται. Troades. V. 1087.

[39] Pauſanias. L. 2. p. 146.

[40] Seneca Thyeſtes. Act. 2. V. 406.

[41] Εντος δε τε Ισθμε της Τροιζηνος ὁμορος εστιν Ἑρμιονη· Οικιστην δε της αρχαιας πολεως Ἑρμιονεις γενεσθαι φασιν Ἑρμιονα Ευρωπος. Pauſan. L. 2. p. 191.

[42] Strabo. L. 8. p. 573. It was inhabited by people particularly ſtiled Ἁλιεις, or men of the ſea; who were brought thither by Druops Arcas.

to

to which and the yawning cavern the Cyclopians choſe to take up their habitation. They are ſaid to have built [43] Tiryns; the walls of which were eſteemed no leſs a wonder than the [44] pyramids of Egypt. They muſt have reſided at Nauplia in Argolis; a place in ſituation not unlike Hermione above mentioned. Near this city were caverns in the earth, and ſubterraneous paſſages, conſiſting of [45] labyrinths cut in the rock, like the ſyringes in Upper Egypt, and the maze at the lake Mæris: and theſe too were reputed the work of Cyclopians. Pauſanias thinks very truly, that the Nauplians were from Egypt. [46] Ησαν δε οἱ Ναυπλιεις, εμοι δοκειν, Αιγυπτιοι τα παλαιοτερα. *The Nauplians ſeem to me to have been a colony from Egypt in the more early times.* He ſuppoſes that they were ſome of thoſe emigrants, who came over with Danaüs. The nature of the works, which the Cyclopians executed, and the lake, which they named Acheruſia, ſhew plainly the part of the world, from whence they came. The next city to Nauplia was Trœzen, where Orus was ſaid to have once reigned, from whom the country was called Oraia: but Pauſanias very juſtly thinks, that it was an Egyptian hiſtory; and that the region was denominated from [47] Orus of Egypt, whoſe worſhip undoubt-

[43] Pauſan. L. 2. p. 147. Κυκλωπων μεν εστιν εργον. P. 169.

See Strabo. L. 8. p. 572. Τειχισαι δια Κυκλωπων.

[44] Τα τειχη τα εν Τιρυνθι—ουδε οντα ελαττονος θαυματος (των Πυραμιδων). Pauſanias. L. 9. p. 783.

[45] Εφεξης δε τη Ναυπλιᾳ, τα σπηλαια, και οἱ εν αυτοις οικοδομητοι λαβυρινθοι. Κυκλωπεια δ' ονομαζουσιν. Strabo. L. 8. p. 567.

[46] Pauſanias. L. 4. p. 367.

[47] Εμοι μεν ουν Αιγυπτιον φαινεται, και ουδαμως Ἑλληνικον ονομα Ωρος ειναι. κτλ. Pauſan. L. 2. p. 181.

edly had been here introduced. So that every circumſtance witneſſes the country, from whence the Cyclopians came. Hence when [48] Euripides ſpeaks of the walls of ancient Mycene, as built by the Cyclopians after the Phenician rule and method: the Phenicians alluded to were the Φοινικες of Egypt, to which country they are primarily to be referred. Thoſe who built Tiryns are repreſented as ſeven in number; and the whole is deſcribed by Strabo in the following manner. [49] Τιρυνθι ὁρμητηριῳ χρησασθαι δοκει Προιτος, και τειχισαι δια Κυκλωπων· ους ἑπτα μεν ειναι, καλεισθαι δε Γαστροχειρας, τρεφομενους εκ της τεχνης. *Prætus ſeems to have been the firſt, who made uſe of Tiryns, as an harbour; which place he walled round by the aſſiſtance of the Cyclopians. They were ſeven in number, ſtiled Gaſtrocheirs; and lived by their labour.* Heſychius in ſome degree reverſes this ſtrange name, and ſays, that they were called Εγχειρογαστερες. The Grecians continually miſtook places for perſons, as I have ſhewn. Theſe ſeven Cyclopes were, I make no doubt, ſeven Cyclopian towers built by the people, of whom I have been treating. Some of them ſtood towards the harbour to afford light to ſhips, when they approached in the night. They were ſacred to Aſter, or [50] Aſtarte; and ſtiled Aſtro-caer, and Caer-

[48] Κυκλωπων ϑαθρα
Φοινικι καναι και τυκοις ἡρμοσμενα.
Eurip. Herc. Furens. V. 944.

[49] Strabo. L. 8. p. 572.

[50] Many places were denominated from Aſter; ſuch as Aſteria, Aſterion, Aſteris, Aſtræa, Aſtarte. See Steph. Byzantinus. Αστερια, πολις Θετταλιας— ἡ νυν Πιρεσια. Idem. Αστερια, ἡ Δηλος, και ἡ Κρητη, εκαλειτο. Heſychius. Δηλος

Caer-After; out of which the Greeks formed Γαστροχειρ, and Εγχειρογαστηρ; a ſtrange medley made up of hands, and bellies. Strabo in particular having converted theſe buildings into ſo many maſons, adds, [51] Γαστροχειρας, τρεφομενες εκ της τεχνης. *They were honeſt bellyhanded men, induſtrious people, who got their livelihood by their art.* Theſe towers were erected likewiſe for Purait, or Puratheia, where the rites of fire were performed: but Purait, or Puraitus, the Greeks changed to Προιτος; and gave out that the towers were built for [52] Prœtus, whom they made a king of that country.

I imagine, that not only the common idea of the Cyclopians was taken from towers and edifices; but that the term Κυκλωψ, and Κυκλωπις, Cuclops, and Cuclopis, ſignified a building or temple; and, from thence the people had their name. They were of the ſame family as the Cadmians, and Phœnices; and as the Hivites, or Ophites who came from Egypt, and ſettled near Libanus and Baal Hermon,

λος Αστερια. Callimach. H. in Delon. V. 37. and 40. Aſteria ſignifies the iſland of Aſter.

[51] L. 8. p. 572.

[52] Pauſanias mentions the apartments of the daughters of Prœtus. L. 2. p. 169. But the daughters of Prœtus were properly the virgins who officiated at the Purait, the young prieſteſſes of the Deity.

The Sicilian Cyclopes were three, becauſe there were three towers only, erected upon the iſlands called Cyclopum Scopuli; and that they were light-houſes is apparent from the name which ſtill remains: for they are at this day ſtiled Faraglioni, according to Fazellus. The Cyclopes of Tiryns were ſeven, as we learn from Strabo; becauſe the towers probably were in number ſo many. From this circumſtance we may preſume, that the ideas of the ancients concerning the Cyclopians were taken from the buildings, which they erected.

upon the confines of Canaan. They worſhiped the Sun under the ſymbol of a ſerpent: hence they were ſtiled in different parts, where they in time ſettled, Europians, Oropians, Anopians, Inopians, Aſopians, Elopians; all which names relate to the worſhip of the Pytho Ops, or Opis. What may be the preciſe etymology of the term Κυκλωψ, Cuclops, I cannot preſume to determine. Cuclops, as a perſonage, was ſaid to have been the ſon of [53] Ouranus and the earth: which Ouranus among the Amonians was often ſtiled Cœl, or Cœlus; and was worſhiped under the forementioned emblem of a ſerpent. Hence the temple of the Deity may have been originally called Cu-Cœl-Ops, Domus Cœli Pythonis; and the prieſts and people Cucelopians. But whatever may have been the purport of the name, the hiſtory of theſe perſonages is ſufficiently determinate.

There was a place in Thrace called [54] Cuclops, where ſome of the Cyclopian race had ſettled: for many of the Amonians came hither. Hence Thrace ſeems at one time to have been the ſeat of ſcience: and the Athenians acknowledged, that they borrowed largely from them. The natives were very famous; particularly the Pierians for

[53] The Cyclopian buildings were alſo called Ouranian. Κυκλωπεια τ' αρχαια τειχεα. Euripid. Electra. V. 1158.

[54] Both Cuclops, and Cuclopes, was the name of a place. We may therefore, I think, be pretty well aſſured, that the Cyclopians were from hence denominated. And as ſacred places had their names from the Deity, to whom they were dedicated, it is very probable, that the Cuclopian towers were named from Cœlus Ops, the Deity there worſhiped: for I have ſhewn, that this people were the reputed children of Ouranus, and Cœlus.

their

their muſick, the Peonians for pharmacy, and the Edonians for their rites and worſhip. Thoſe, who went under the name of Cyclopes, probably introduced architecture; for which art they ſeem to have been every where noted. There was a fountain in theſe parts, of which Ariſtotle takes notice, as of a wonderful nature. [55] Εν δε Κυκλωψι τοις Θραξι κρηνιδιον εστιν, ὑδωρ εχων, ὁ τη μεν οψει καθαρον, και διαφανες, και τοις αλλοις ὁμοιον· ὁταν δε πιη τι ζωον εξ αυτου, παραχρημα διαφθειρεται. *In the region of the Cyclopians of Thrace is a fountain, clear to the eye, and pure, and in no wiſe differing from common water: of which however if an animal drinks, it is immediately poiſoned.* There is another account given by Theopompus; who ſpeaks of the people by the name of the Chropes, which is a contraction for Charopes. He ſays, that even going into the water was fatal. [56] Θεοπομπος ἱστορει κρηνην εν Χρωψι της Θρακης, εξ ἡς τους λουσαμενους παραχρημα μεταλλαττειν. *Theopompus mentions a fountain among the Charopes of Thrace, in which if a perſon attempts to bathe, he immediately loſes his life.* I have taken notice of this hiſtory, becauſe we find, that the perſons, who are called [57] Cuclopes by one writer, are ſtiled Char-opes by another, and very juſtly: for the terms are nearly of the ſame purport. The Charopes were denominated from a temple, and place called Char-Ops, or Char-Opis, locus

[55] Ariſtoteles de mirabil. auſcult. P. 732.

[56] In excerptis apud Sotionem. See not. Meurſii in Antigonum Caryſtium. P. 183.

[57] Of the Cyclopians of Thrace ſee Scholia in Euripid. Oreſt. V. 966. Κυκλωπες, Θρακικον εθνος. Alſo Scholia in Statia Theb. L. 2. p. 104.

Dei

Dei Pythonis: and the Cyclopes were, as I have before ſuppoſed, denominated from Cu-Cœl-Ops, or Cu-Cœl-Opis, the temple of the ſame Deity. They were both equally named from the Ophite God, the great object of their adoration, and from the temple, where he was worſhiped.

The head of Meduſa in Argolis is ſaid to have been the work of the [58] Cyclopians. This ſeems to have been an ancient hieroglyphical repreſentation upon the temple of Caphiſus. It was uſual with the Egyptians and other Amonians to deſcribe upon the Architrave of their temples ſome emblem of the Deity, who there preſided. This repreſentation was often an eagle, or vulture; a wolf, or a lion; alſo an heart, or an eye. The laſt, as I have ſhewn, was common to the temples of [59] Oſiris, and was intended to ſignify the ſuperintendency of Providence, from whom nothing was hid. Among others the ſerpent was eſteemed a moſt ſalutary emblem: and they made uſe of it to ſignify ſuperiour ſkill, and knowledge. A beautiful female countenance ſurrounded with an aſſemblage of ſerpents was made to denote divine wiſdom, which they ſtiled Meed, and Meet, the Μητις of the Greeks. Under this characteriſtic they repreſented an heavenly perſonage, and joined her with Eros, or divine Love: and by theſe two they ſuppoſed that the preſent mundane ſyſtem was produced. Orpheus ſpeaks of this Deity in the maſculine gender:

[58] Παρα δε το ἱερον τϑ Κηφισϑ Μεδ'ϑσης λιθϑ πεποιημενη κεφαλη. Κυκλωπων φασιν ειναι και τϑτο εργον. Pauſan. L. 2. p. 156. Κηφισσος, Doricè Καφισσος, vel Καφισος: from Caph-Iſis, Petra Deæ Iſidis.

[59] Ηελιου, ὁς παντ' εφορᾳ και παντ' ὑπακϑει. Homer. Odyſſ. L. Λ. v. 108.

Και

[60] Και Μητις, πρωτος γενετωρ, και Ερως πολυτερπης.

On this account many ancient temples were ornamented with this curious hieroglyphic: and among others the temple of Caphiſus [61] in Argolis. Caphiſus is a compound of Caph-Iſis, which ſignifies Petra Iſidis, and relates to the ſame Deity as Metis. For we muſt not regard ſexes, nor difference of appellations, when we treat of ancient deities.

[62] Αρσην μεν και θηλυς εφυς, πολεματοκε Μητι.

[63] Παντοφυης, γενετωρ παντων, πολυωνυμε Δαιμον.

I have taken notice that the Cyclopians of Thrace were ſtiled Charopes; which name they muſt have received from their rites, and place of worſhip. Char-Opis ſignifies the temple of the Python, or ſerpent: and we find that it was ſituated near a poiſonous pool. It was ſacred to the Sun: and there were many temples of this name in [64] Egypt, and other countries. The Sun was called Arez; and the lion, which was an emblem of the Sun, had the ſame denomina-

[60] Orphic Fragment. 6. V. 19. the ſame as Phanes, and Dionuſus. Frag. 8. V. 2. Schol. ibid.

[61] Hence the ſtream and lake of Cephiſus in Bœotia were ſtiled ὑδατα και λιμνη Κηφισιδος: by the ancient Dorians expreſſed Καφ-ισιδος, from Καφ-Ισις.

[62] Orphic Hymn. 31. V. 10.

[63] Hymn. 10. V. 10. Metis was the ſame as Pan.

Meed-Ous, whence came Μεδουσα, is exactly analogous to Cotinouſa, Aithouſa, Alphiouſa, Ampelouſa, Pithecouſa, Scotouſa, Arginouſa, Lampadouſa, Amathouſa, Ophiouſa, Afterouſa; and ſignifies the temple of Metis, or divine wiſdom. After-Ous was a temple on Mount Caucaſus: Amath-Ous, the ſame in Cyprus: Ampel-Ous, a temple in Mauritania: Alphi-Ous, in Elis: Achor-Ous, in Egypt: all dedicated to the Deity under different titles.

[64] Χασμασι λεοντειοις τα των ἱερων θυρωματα κοσμουσιν (οι Αιγυπτιοι.) Plutarch. Iſis et Oſiris. P. 366.

tion: and there is reaſon to think, that the device upon Charopian temples was ſometimes a lion. Homer undoubtedly had ſeen the fierce figure of this animal upon ſome ſacred portal in Egypt; to which he often alludes, when he ſpeaks of a Charopian lion.

[65] Αρκτοιτ', αγριοτεροι τε Συες, χαροποι τε Λεοντες.

The devices upon temples were often eſteemed as taliſmans, and ſuppoſed to have an hidden, and ſalutary influence, by which the building was preſerved. In the temple of Minerva at Tegea was ſome ſculpture of Meduſa, which the Goddeſs was ſaid to have given, [66] αναλωτον ες τον παντα χρονον ειναι (την πολιν); *to preſerve the city from ever being taken in war.* It was probably from this opinion, that the [67] Athenians had the head of Meduſa repreſented upon the walls of their acropolis: and it was the inſigne of many cities, as we may find from ancient coins. The notion of the Cyclopes framing the thunder and lightning for Jupiter aroſe chiefly from the Cyclopians engraving hieroglyphics of this ſort upon the temples of the Deity. Hence they were repreſented as perſons,

[65] Odyſſ. Λ. V. 610. It is a term which ſeems to have puzzled the commentators. Χαροποι, επιπληκτικοι, φοβεροι. Scholiaſt. Ibid. It was certainly an Amonian term: and the Poet alluded to a Charopian temple.

Της δ' ην Τρεις κεφαλαι, μια μεν χαροποιο λεοντος. Heſiod. Theogon. V. 321. Homer in another place mentions,

Λυκων κλαγγην, χαροπων τε Λεοντων. Hymn. εις Μητερα θεων. V. 4.

As a lion was from hence ſtiled Charops, ſo from another temple it was named Charon. Χαρων ὁ λεων. Heſych. Achilles is ſtiled Αιχμητης Χαρων, Lycoph. V. 260. a martial Charonian Lion.

[66] Pauſan. L. 8. p. 696.

[67] Pauſan. L. 1. p. 49.

James Basire Sculp.

MEDUSA.

From a Gem in the Collection of

His GRACE the Duke of MARLBOROUGH.

[68] Οἱ Ζηνὶ βροντὴν τ' ἔδοσαν, τεῦξάν τε κεραυνον.

The Poets conſidered them merely in the capacity of blackſmiths, and condemned them to the anvil. This aroſe from the chief Cyclopian Deity being called Acmon, and Pyracmon. He was worſhiped under the former title in Phrygia; where was a city and diſtrict called Acmonia, mentioned by Alexander [69] Polyhiſtor. The Amazonians paid the like reverence: and there was a ſacred grove called Acmonium upon the [70] Thermodon, which was held in great repute. He was by ſome looked upon as the offſpring of heaven; by others worſhiped as Ouranus, and Cœlus, the heaven itſelf: and Acmonides was ſuppoſed to have been his [71] ſon, whom ſome of the mythologiſts made the ruling ſpirit of the earth. Hence Simmias Rhodius introduces Divine Love diſplaying his influence, and ſaying, that he produced

[68] Heſiod. Theogon. V. 141. Scholia Apollon. L. 1. v. 730.

Κυκλωπες τοτε Διι μεν διδοασι βροντην, και αστραπην, και κεραυνον. Apollodorus. L. 1. p. 4.

[69] See Stephanus. Ακμονια πολις Φρυγιας. κτλ. He ſtiles Acmon Ακμονα τον Μανεως. Manes was the chief Deity of Lydia, Lycia, and Perſis; and the ſame as Menes of Egpyt.

There was a city Acmonia in Thrace. Ptol. L. 5. p. 138.

[70] Εστι και αλλο Ακμονιον αλσος περι Θερμαδοντα. Steph. Byzant. Apollonius takes notice of Αλσεος Ακμονιοιο. L. 2. v. 994. Here Mars was ſuppoſed to have married Harmonia the mother of the Amazonians.

[71] Acmonides is repreſented as a patronymic; but there is reaſon to think that it is an Amonian compound, Acmon-Ades, Acmon the God of light, the ſame as Cœlus, Cronus, and Oſiris. Acmon and Acmonides were certainly the ſame perſon: Ακμων· Κρονος, Ουρανος. Heſych. Ακμονιδης, ὁ Χαρων, και ὁ Ουρανος. ibid. He was the Cyclopian God, to whom different departments were given by the mythologiſts. Charon Cyclops is mentioned by Lycophron. V. 659. above quoted.

Acmonides, that mighty monarch of the earth, and at the ſame time founded the ſea. [72] Λευσσε με τον Γας τε βαρυσεθνε Ανακτ' Ακμονιδαν, ταν ἁλα θ' ἑδρασαντα.

Acmon ſeems to have been worſhiped of old at Tiryns, that ancient city of Greece, whoſe towers were ſaid to have been built by the Cyclopians. For Acmon was the Cyclopian Deity; and is repreſented by Callimachus as the tutelary God of the place, though the paſſage has been otherwiſe interpreted.

[73] Τοιος γαρ αει Τιρυνθιος Ακμων
Ἑσηκε προ πυλεων.

The term has commonly been looked upon as an adjective; and the paſſage has been rendered Talis Tirynthius indefeſſus, which is ſcarce ſenſe. Callimachus was very knowing in mythology, and is here ſpeaking of the Cyclopian God Acmon, whom he makes the θεος προπυλαιος, or guardian Deity of the place. It was the ſame God, that was afterwards called Hercules, and particularly ſtiled Tirynthius, to whom Callimachus here alludes under a more ancient name.

As the Cyclopians were great artiſts, they probably were famous for works in braſs, and iron: and that circumſtance in their hiſtory may have been founded in truth. The Idæi Dactyli were Cyclopians: and they are ſaid to have firſt forged metals, and to have reduced them to common [74] uſe; the

[72] Simmiæ Rhodii Πτερυγια. Theocritus. Heinſii. P. 214.
[73] Callimachi Hymn. in Dianam. V. 146.
[74] Δακτυλοι Ιδαιοι Κρηταεες. Apollonius Rhod. L. 1. v. 1129.

The

the knowledge of which art they obtained from the fuſion of minerals at the burning of mount [75] Ida. Whether this was an eruption of fire from the internal part of the mountain, or only a fire kindled among the foreſts, which crowned its ſummit, cannot be determined. It was an event of ancient date; and admitted, as a remarkable epocha, in the moſt early ſeries of chronology. From this event the Curetes, and Corybantes, who were the ſame as the [76] Idæi Dactyli, are ſuppoſed to have learned the myſtery of fuſing and forging metals. From them it was propagated to many countries weſtward, particularly to the Pangæan mountains, and the region Curetis, where the Cyclopians dwelt in Thrace: alſo to the region Trinacia and Leontina near Ætna, which they occupied in Sicily.

Thus have I endeavoured to ſhew the true hiſtory [77] and antiquity of this people: and we may learn from their

The Scholiaſt upon this Poet takes notice of only three; of which one was Acmon:

Κελμις, Δαμναμενευς τε μεγας, και ὑπερβιος Ακμων,
Οι πρωτοι τεχνην πολυμητιος Ηφαιστοιο
Ευρον εν ϑρηϊσι ναπαις ιοεντα σιδηρον,
Ες πυρ τ' ηνεγκαν, και αριπρεπες εργον εδειξαν.

Theſe verſes are quoted from the ancient author, ὁ την φορωνιδα συνθεις.

Diodorus Siculus, L. 1. p. 333. ſays, that ſome made the Idæi Dactyli ten in number; others an hundred.

[75] Clemens Alexand. Strom. L. 1. p. 401. Strabo. L. 10. p. 725.

[76] Strabo. L. 10. p. 715. They are by Tatianus Aſſyrius ſpoken of as the Cyclopes, and the ſame invention attributed to them. Χαλκευειν Κυκλωπες (εδιδαξαν). P. 243.

Fabricam ferrariam primi excogitârunt Cyclopes. See Hoffman. Ferrum.

[77] Κυκλωπες, Θρακικον εθνος, απο Κυκλωπος βασιλεως ὑτως ονομαζομενοι.—πλειονες δε αυτων εν τη Κρητιδι ησαν δε ΑΡΙΣΤΟΙ ΤΕΧΝΙΤΑΙ. Schol. in Euripid. Oreſt. V. 966.

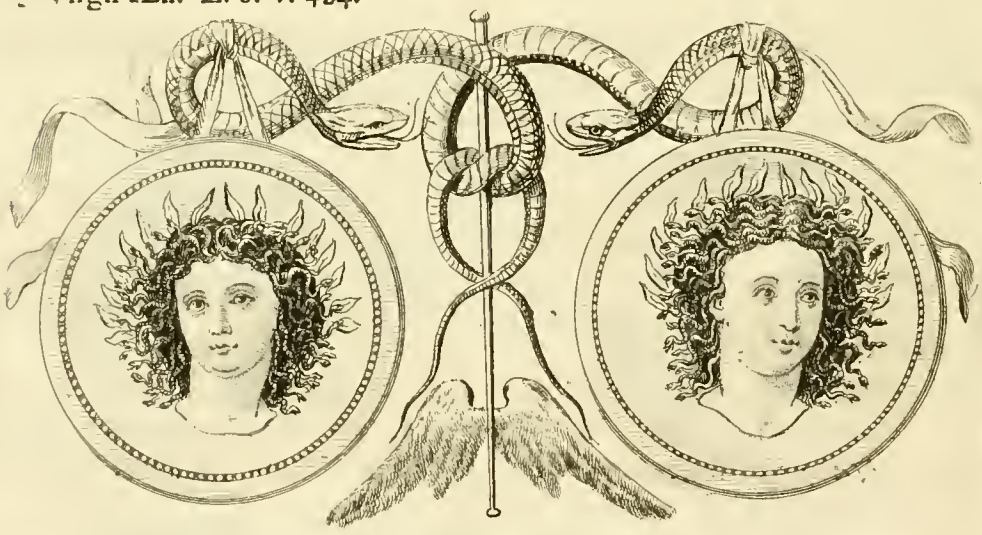
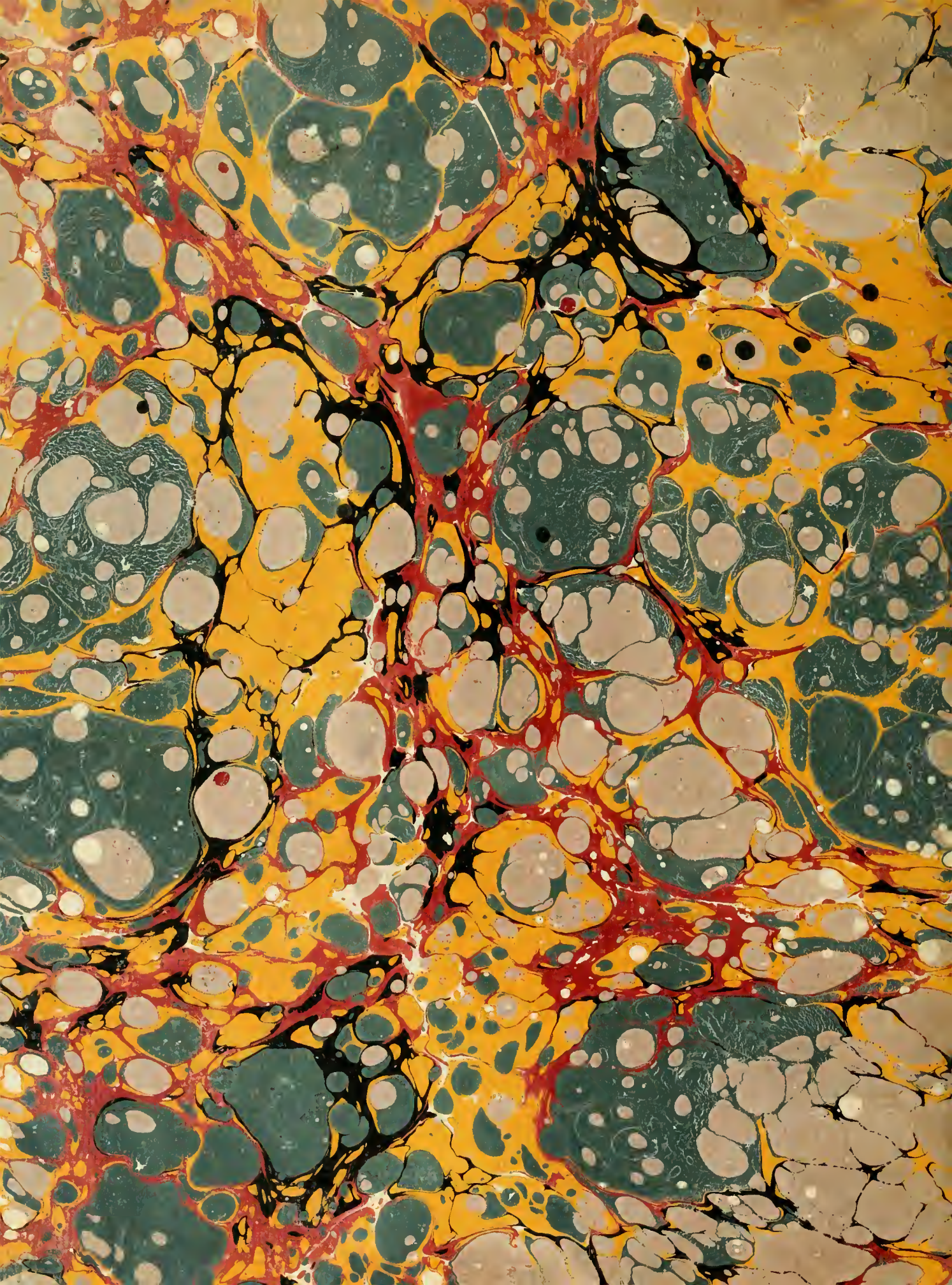
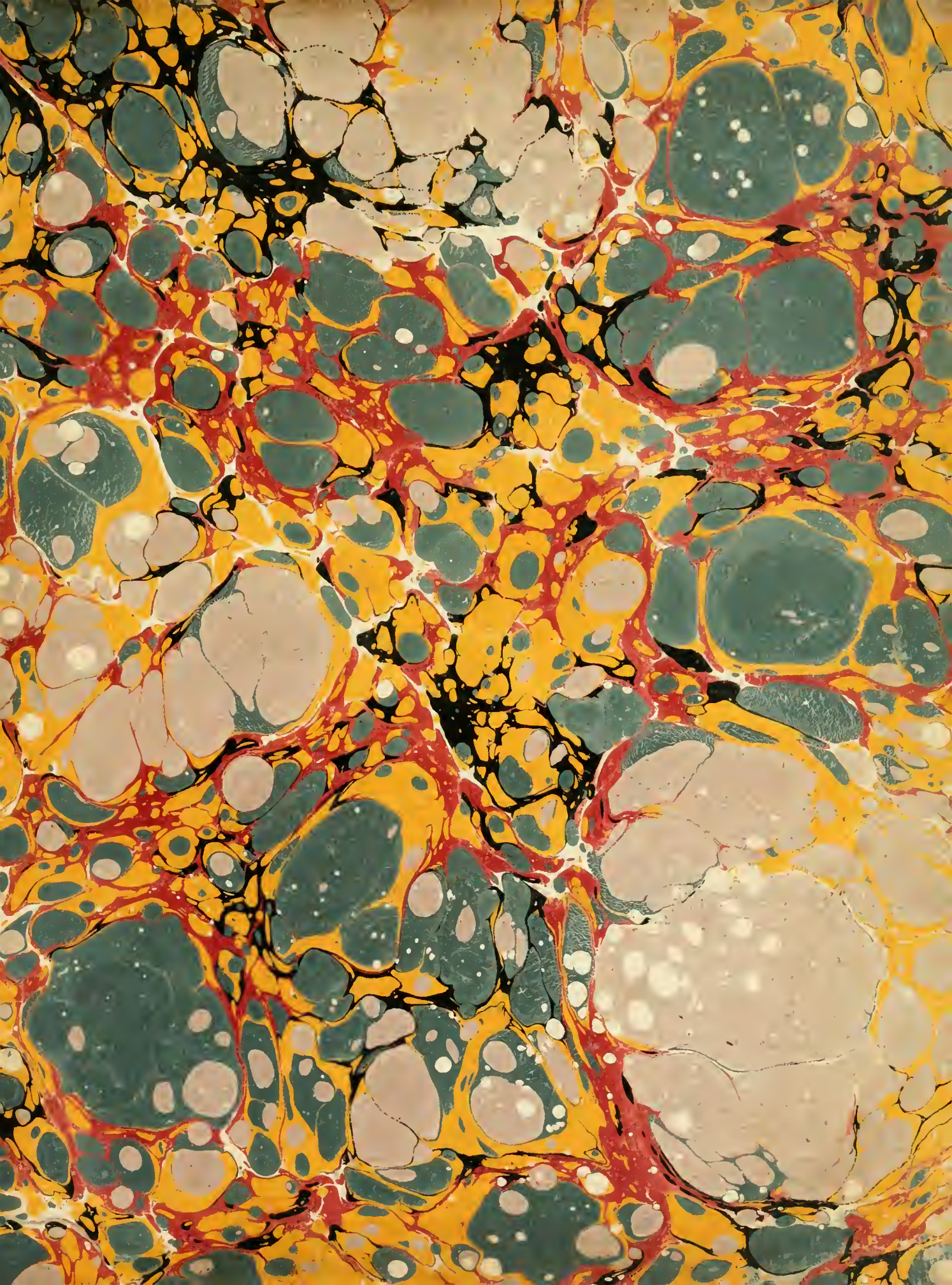
their works, [78] that there was a time, when they were held in high eſtimation. They were denominated from their worſhip: and their chief Deity among other titles was ſtiled Acmon, and Pyracmon. They ſeem to have been great in many ſciences: but the term Acmon ſignifying among the Greeks an anvil, the Poets have limited them to one baſe department, and conſidered them as ſo many black-ſmiths. And as they reſided near Ætna, they have made the burning mountain their forge:

[79] Ferrum exercebant vaſto Cyclopes in antro,
Bronteſque, Steropeſque, et nudus membra Pyracmon.

Mention is afterwards made των εκ της Κρητιδος Κυκλωπων. The Curetes worſhiped Cronus: ſo that Cronus and Cuclops, were the ſame. See Porphyry de Abſtin. L. 2. p. 225.

[78] They are ſaid to have made the altar upon which the Gods were ſworn, when the Titans rebelled againſt Jupiter. Scholiaſt upon Aratus. P. 52. In memorial of this altar an Aſteriſm was formed in the Sphere, denominated Ὡμος, ara.

[79] Virgil Æn. L. 8. v. 424.



END OF THE FIRST VOLUME.